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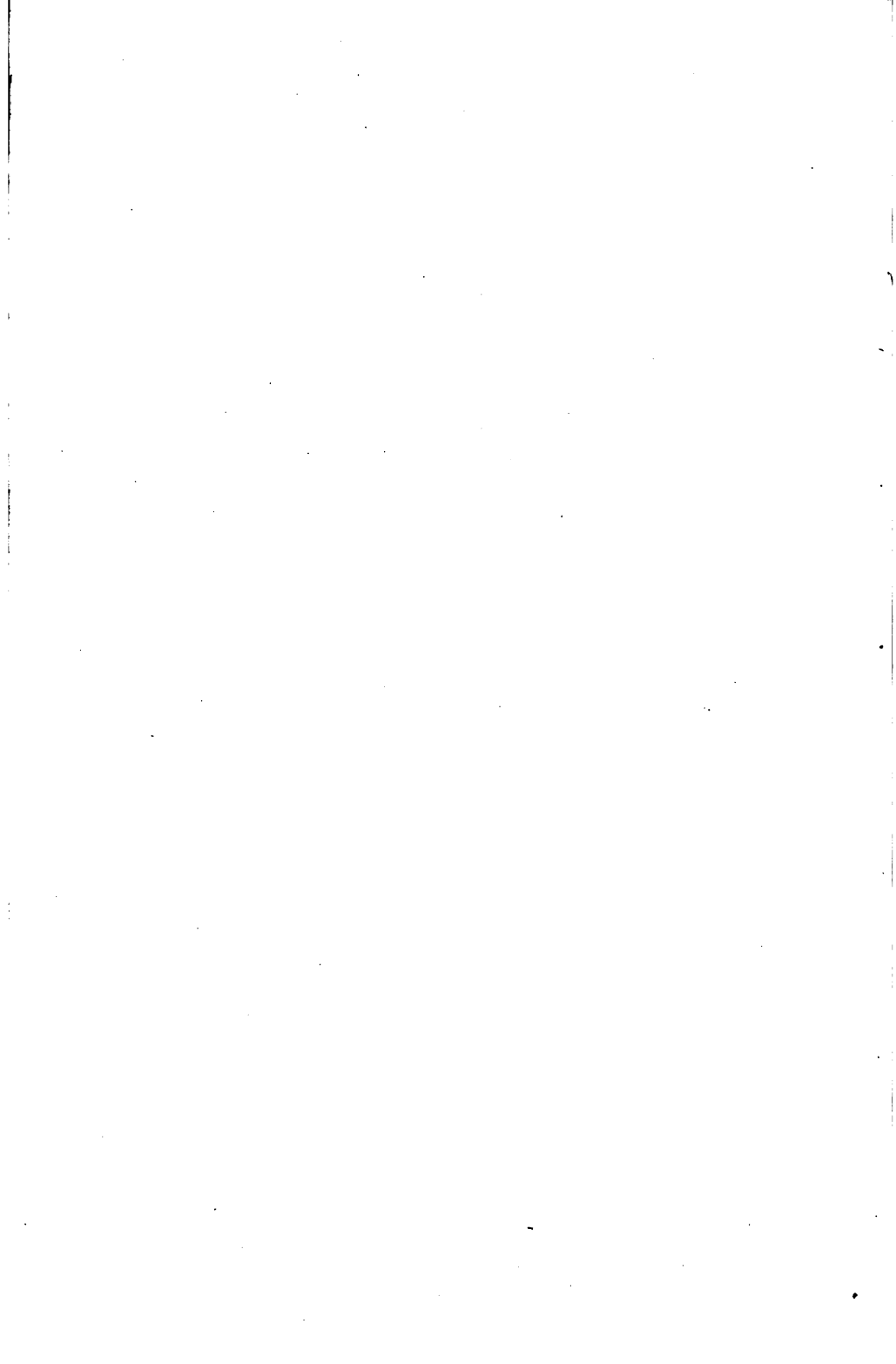
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English Dialect Society.

SERIES D.

MISCELLANEOUS.

MISCELLANIES.

I.

ON THE SURVIVAL OF
EARLY ENGLISH WORDS
IN OUR
PRESENT DIALECTS.

BY THE
REV. RICHARD MORRIS, M.A., LL.D.

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MISCELLANIES.

I.—ON THE SURVIVAL OF EARLY ENGLISH WORDS IN OUR PRESENT DIALECTS. BY THE REV. RICHARD MORRIS, M.A., LL.D.

Forming part of his Annual Address as President of the Philological Society,
delivered at the Society's Banquet, 1891.

In these MISCELLANIES OF THE ENGLISH DIALECT SOCIETY it is proposed to include shorter Essays and Papers, original and reprinted, for which no arrangement has hitherto been made in the Society's scheme. When sufficient has been issued to form a volume, a title-page, table of contents, and index will be given.

certain grammatical and lexicographical forms, whose special provincial origin is now forgotten or lost sight of. No one dialect of old English is competent to account for all our present grammar and vocabulary. The history of our pronouns, for instance, must be gathered from a study of the old Northern literature; while our verb necessitates a knowledge of Northern and Midland peculiarities.

All the ancient dialectic characteristics are not by any means quite effaced in their modern representatives, and the publications of the English Dialect Society will enable those who take an interest in local dialects to study them as independent idioms, having a separate existence and a peculiar

growth and history of their own. While writing this report my eye lighted upon the publications already referred to, and on turning over the leaves of a few of them I was struck by the extent of the vocabularies of some of our existing dialects.

The process of word-formation has, to a great extent, been checked and limited in the literary dialect, since it is so much easier to borrow words ready made than to form new ones. The number of derivatives, therefore, from any given root are extremely few in our "book language" as compared with those in the earlier periods or in our patois.

In the provincial dialects word-making seems to have been in active operation, and is so still wherever the old idioms are in full play; and we find no repugnance to such formations as *lowths*¹ (lowlands), *footh*¹ (= *fulth*, abundance), *foothy*¹ (well-off), *coolth*² (coolness), *lewth*² (shelter), *blowth*² (blossom), *teamful*¹ (brimming), *deftish* (dextrous), *betterment*¹ (amendment), *growsome*¹ (applied to weather favourable for growing crops), *lixom* (= *likesome*, amiable), *skathy* (mischievous).

In Early English we had *fighty* (warlike), *frighty* (timid). So in our dialects we meet with *lasty*¹ (durable), *wanty* (deficient), *oxy*² ("not *steerish*," ox-like), *deedy*² (active, clever), *deedily*² (earnestly), *deedless*² (helpless, spiritless), or *dateless*¹ (foolish), *floaty*² (rank), *sloumy*¹ (slow), *shirky*² (deceitful).

We have kept *don*, but have not gone so far as to adopt *donnings*³ (fine clothes), *dontles*¹ (clothes), or *douters*¹ (extinguishers, from the derivative verb *dout* (= do out).

In Middle English we meet with *daffe* and *bedaffen*; and as dialectic forms we find to *daffe*¹ (to chat, loiter, faulter, confound, daunt *), *bedaff* (to confuse), and we still retain *daft*; but where are the North-country *daffock* (a simpleton, fool), *daffe* (to become weak-minded, waver, change), *daftlike* (foolish), *daffish* (shy, modest), *daffy* or *duffy* (soft, insipid, foolish), *daff-head* (a blockhead), *daffly* (forgetful), *dafties* (silly folks), *daftish* (rather stupid), *daftness* (imbecility)?

Even *eye* is a fruitful parent in Yorkshire, and includes among its offspring *eeful* (observant), *eeing* (discerning,

¹ Northern. ² Southern. ³ Herefordshire. * See *Much Ado*, iv. 1.

perceiving), *eeny* (cellular), *ee-preeaf* (ocular demonstration), *ee-sconner* (the baleful glance).

Laugh gives us *laughter*, but *lay* has in our dictionaries no corresponding *laughter*¹ (a laying or setting of eggs, a brood of chickens). Nor does *fly* (*flegg*¹) give us *flegged* (fledged), *fligs*¹ (fledgelings), and *fliggurs*¹ (birds that can fly),* *fliggard*¹ (a kind of kite), *fligger* (to flitter). *Ere* stands almost alone; and we miss *eresh*¹ (rather early), and *erest*¹ (the foremost). We have *game*, but not *to game*¹ (to mock), *gammer*¹ (to gossip), and *gamock*³ (foolish silly sport, to romp). *Gather* has not given rise to *gathersome*¹ (social), while *ill* produces no *ill-deed*, *illify*, *cow-ills*, etc., as in Yorkshire.

The *Whitby off* not only means *offspring*, but is the parent of *off-come* (apology), *offish* (unwell, shy, unsocial); *offil*, which is actually used as a verb in the phrase 'has he *offil'd* weel?' (has he left much property, or cut up well?), and *offily* (ill-proportioned).

The *Sussex in*=to inclose land, to house corn; and *innings*=land that has been inclosed from the sea.

We have *carve*, but it has not given us *kerf*² (a notch). *Claw* makes no derivative like *clawk* (to scratch). Although *swill* is left us, *swilker* (to dash) only survives in our local dialects. The Northern *spellk*, a derivative of *spill* (a splinter of wood), and the East-Midland *pulk* (from *pool*) are as good as *yolk*, *lar-k*, etc. While *tight* of course comes from *tie*, we should be now at a loss to understand the *Sussex ox-tights* (chains for fastening oxen up), or *wanty*¹ (= *wamb-tie*, belly-band).

How well do our provincial glossaries illustrate a solitary form in literary English. Thus *slattern* finds its relatives in the Northern *slat* (to slop, a spot), *slat* (splashed), *slatter* (to waste, spill), *slattery* (wet). *Gobble* is allied to Elizabethan and provincial English *gobbet* (a morsel, bit), and to the dialectic forms, mostly Northern, *gob* (mouth, an open or wide mouth, idle talk, prate, portion, lump), *gobbet* (the mouth, a mouthful), *gobble* (to do anything fast, to grumble), *gobbler* (a turkey-cock), *gobloch* (a lump, mass), *gob-thrust* (a stupid fellow), *gob-*

¹ Northern. ² Southern. ³ Salop. * Palsgrave has *fligness*=plumage.

fight (an interchange of angry words, a feat at eating), *gob-ful* (mouthful), *gob-slootch* (a dirty, voracious eater), *gobstick* (a wooden spoon), *gobbish* (talkative), *gobby* (inclined to babble, wordy), *gobbin* (a greedy person), *gob-meat* (food), *gobstring* (a bridle), *gobvent* (utterance), *gobwind* (an eructation), *snotter-gob* (the red part of a turkey's head). *Clammy* finds its kindred in the East-Anglian *clam* (a clamminess, a dirty slut); the Northern *clam* (to dry up), the Sussex *clam* (a rat-trap), Yorkshire *clam* (slimy), *clame* or *cleam* (to stick, glue together, daub), *clamm'd* (clogged), *clams* (forceps). *Seldom* has now no *seld* (rare), as in M.E., but receives light from the North-country *selt* (a chance). We have *clay*, but not the Yorkshire *clag* (to adhere), nor *claggy*, *cledgy* (sticky, tenacious), *clagg'd*, (clogged up), etc.

Not only do our local dialects surpass us in word-making, but they have gone far beyond us in preserving the original meaning of a word, and in extending its signification. Compare, for example, the Northern *warp* (to cast, also to *bend*, to lay eggs), with our restricted use of the verb. We have no noun like the Southern *warp* (four of a thing, applied to herrings), or the East-Anglian *warps* (flat wide beds of ploughed land).

We cannot now employ *went* (as in Kent and Sussex) for a cross-way, nor are we able to say with a North-countryman that the milk is *wented* or turned sour. The Sussex dialect even preserves a noun *wint* from the verb *wind*, meaning a *turn*. In Kentish *charr'd* is used like *wented* (sour). The Sussex use of *trade*, indicating its connexion with *tread*,¹ means 'the ruts in a road,' also 'anything to carry,' 'household goods,' 'lumber.' In this dialect we can talk of a *team* (instead of a litter) of pigs, and use *queer* as a verb in the sense of to puzzle; while to *flight* means to shoot wild ducks, *i.e.* to let fly at them, and *flogged* means tired out, beaten. *Hug* now signifies to embrace, but we miss the meaning it has in the North of 'to carry,' whence *news-huggers*=news-carriers. An East-Anglian's *wrongs* are crooked arms, or large boughs of trees when the faggot-wood is cut

¹ cf. 'the trade-winds.'

off. Our *crab* and *crabbed* are well illustrated by the North-country *crabbe* (to provoke, stumble), *crob* (to reproach, reprove). In an old Scotch Glossary it translates *offendo*. To catch a *crab*, used in rowing, may be connected with this. It is quite certain the term once belonged to hawking. R. Holme says (p. 238), "*Crabb* is when hawks standing too near fight with one another."

The Northern *thrang* or *throng*¹ is used as an adjective in the sense of 'busy,' 'busily employed.' In some of the Northumbrian dialects *forgive* = thaw, from its original sense of *to give up*. The Yorkshire *snuffers* are the nostrils, and *wine-berries* are gooseberries, not grapes. The East-Anglian *baffle* (to ill-use, beat about) throws a flood of light on the original meaning of the "book" word. We know that a *baffled* knight was not very leniently treated. *Baffled*, as applied by a Norfolk peasant to standing corn or grass beaten about by the wind, or stray cattle, adds greatly to our knowledge of the modern term.

Callow is usually restricted to unfledged birds, but the provincial use of the word has no such limitation. The Kentish phrase 'to lie *callow*' has the meaning of to lie in an exposed manner with few clothes and the curtains undrawn. A Sussex man can apply *callow* to the woods when they are just beginning to bud out; while an East-Anglian employs it with respect to land, the surface of which has been removed in digging for gravel.

Ham (our *home*) in Sussex is applied to a level pasture field. In the vale of Gloucester it signifies a stunted common pasture for cows; while *grist* (= *grind-t*) is a week's allowance of flour for a family. In Kent, *linger* is to long after a thing.

Fathom once meant to grasp, embrace; in Norfolk it means to spread out or fill out (like corn). In this dialect *stow* is to confine cattle in a yard or pound. *Grope* (O.E. *grapian*, to touch, feel, lay hold of) has now a very restricted meaning with us. In M.E. it meant to probe a wound, among other significations. In the North *groping*

¹ In "The Gest Hystoriale" of the Destruction of Troy, l. 3094, *thrange* is used in the sense of busily, heartily.

denotes 'a mode of ascertaining whether geese or fowls have eggs,' also 'a mode of catching trout by tickling them with the hands under rocks or banks.' There is also a *grabble*, to grope (in holes for trout).

The North-country *slean* or *slain* (smut of corn) is identical with the p.p. of *slay*, the original meaning of which must have been 'struck,' hence infected; * cf. the North-country *smit*, to infect; *smittle*, infectious. *Gad*¹ (our *goad*) is used for a fishing rod, and for a tall person; *fare* in the South means to ache; cf. *irk*, of Norse origin, with our *work*; in the North it signifies to eat, live; and *farewell* = to taste, relish.

The old English *wurse*, the devil, appears as *ooser* or *oose* in the Dorset speech, and means a mask with opening jaws, put on with a cow's skin, to frighten folk.

In our provincial glossaries we find the primitive forms of many of our derivatives, as *rag*,¹ a drizzling rain; *nim*¹ for *nimble* (also to walk); *gain*,¹ advantageous, as in *ungain-ly*; *snag*, *sneg*,² a snail; *flack*,¹ to flicker; *holl*,¹ hollow; *hag*,¹ to cut (cf. *haggle*), as *bat*,¹ a blow (cf. *batter*), and *bats*,¹ a beating; *cake*,¹ to cackle (like geese); *swelt*,² hot, faint (as in *swelter*); *gut*,² a gutter; *drib*,² a dribble; *daze*,¹ to dazzle; *stut*,¹ to stammer, *stutter*; *feg*,¹ fair; *kinn*,¹ a chink; *foor*,² a furrow; *slaum*; *sloum*,¹ a gentle slumber. We say 'it is hazy,' but not 'it hazes' = it rains small. We have *charwoman*, but not now the North country *char*, business, or *char*, to turn, counter-feit. At Whitby, *char* = to bark at (? turn on). Here too we find *clum* = numb, and *clumsome* or *clussome* = clumsy. Ray has *clumps*, an idle person, unhandy, blunt. In Dorset, *clum* = to handle roughly.

We find older forms too, in the North, as *rigg*, a ridge, *fig*, to fly, *lig*, to lie, *brig*, a bridge, *haggle*, to hail, *haggy*, misty.

These instances throw light on the word to *badger* (originally to *haggle* with, to barter), from the verb *buy*. The local dialects have preserved *badger* in the sense of shop-keeper, dealer, corn-dealer, with which we may compare the

* þe deofol . . . sloh Iob mid þære wurste wunde.—Homilies, Bodl. MS. 343, fol. 13.

¹ Northern.

² Southern.

Yorkshire *badgering* (beating down the cost): The softening of *g* to *dg* is also seen in *ledger* and similar formations.

In Early English there was the word *beger* = buyer. 'De *beger* bet litil þar-fore' = the buyer biddeth little for it (O.E. Hom. vol. ii. p. 213).

Curious distinctions are made in our local idioms.

In East-Anglian speech rats *nabble*, and mice *nibble*; in Sussex *nabble* is to gossip, and *nabbler* is a gossip.

A Sussex man speaks of a married woman as *Miss*, and a single one as *Mrs.*; his wife he calls his *mistus*.

Stunt (the same as *stint*) in East Yorkshire means stubborn or inflexible, as a *stunt* child, a *stunt* stick; but *stent* is a portion of work appointed to be done in a set time. As a noun *stint* (or *stent*) signifies limit, quantity, allowance of anything, a limited number of cattle-gates in common pasture (cf. *stunt*, to make a fool of one; *stunty*, obstinate; *stuntish*, sullen). In the West Riding of Yorkshire *blink*, according to Dr. Willan, means to smile, look kindly on; at Whitby it means to *wink*, to shed a tear, to clear up (applied to hazy weather). *Waw* in East Yorkshire is to *cry*, mew like a cat, while *wawl* is to cry audibly. In some of the Northern glossaries *waw* signifies to bark, while *wawl* is to squeak, cry out.

Numerous words in our dialects belong to a former period, and render them more archaic than the standard English, as the North-country *arf*, afraid; *carl-cat*, a tom-cat; *ween-cat*, a she-cat; *dow*, to mend, be good; *fang*, to seize; *foor-days*, late in the day; *for-warden*, overrun with (lice, dirt), pronounced at Whitby *forworden*, is the E.E. *forworthen*, the p.p. of *forworthen*, to perish; *sweb*, a swoon (M.E. *swefn*, a dream); *unleed*, bad (applied to venomous creatures as well as to persons); *wikes*, corners of the mouth; *bote*, bounty; *dream-holes*, the spaces between the luffer-boards in belfry windows, to let out the sound of the bells. (In the Owl and Nightingale, l. 21, we have "the *drem* . . . of harpe and pipe.") East Anglian *cooth*, a cold; *coathy*, surly; *cothish*, faint, cf. the Lincolnshire *coathe*, a swoon. (In Dorset *cothe* is applied to a disease in sheep. In

Somerset *cothe* is to become rotten.) The Sussex *amper*¹ (O.E. *ampre*, *ompre*, a swelling vein) = a flaw, fault in linen or woollen clothes, also a swelling sore, forms the derivatives *ampery* = beginning to decay (applied to cheese), *ampre-ang* = a decayed tooth. It occurs but once in E. English (see O.E. Hom. vol. i. p. 237). The Sussex *teller*, a branch,² is only found in the literature of the oldest English period; *hoe*,³ fuss, anxiety, is the M.E. *howe*, O.E. *hoga*, care, anxiety; the Northern *hig*, disgust, enmity = O.E. *hyge*, care, animus.

This archaic character makes all provincial glossaries very helpful to students of our earlier literature, and many terms that I have come across I was only able to gloss by their aid, as *cagge* (Allit. Poems), to carry = provincial *cadge*; *biclaried* (in O.E. Hom. Second Series, where the MS. has *biclaried*) was suggested by the North-country word *clart*, to daub. Mr. Robinson gives *clart*, a smear of dirt; *clarted*, bedaubed; *clartiness*, untidiness; *clarts*, daubs; *clarty*, untidy, dirty, petty. The North-country *elt*,⁴ to knead, explains *eillen* in Genesis and Exodus, which at first sadly puzzled me; *lopperd*, curdled, made Hampole's *lopird* (*lopred*) plain enough, in spite of the readings of many Southern transcripts.

In my O.E. Hom. Second Series, p. 37, the phrase 'the fule *floddri*' occurs twice. I have glossed *floddri* conjecturally as *mire*. It is no doubt a literal error for *floddre*, the dative case of *flodder*, and is represented by the North-country *flodder*, foam, and is connected with the Craven *flodder up*, to overflow; Icelandic *flæðr*, flood-tide, *flæða*, to flood over. (There is an O.E. *flæðer* = flakes of snow, which appears in Early English as *flother*, and in the Yorkshire patois as *flothery*, 'slovenly, but showy.')

In these Homilies, p. 165, l. 35, occurs the strange form *stoples*, steps, probably for *steples*, identical with the East-Anglian *stepples*, a short flight of steps.

¹ In the East of England *anbury* or *anberry* is applied to a knob or excrescence on potatoes or turnips. It is also said to mean "a kind of bloody wort on a horse."

² In Kent *teller* = a sapling; in the North it means to germinate.

³ Southern.

⁴ My attention was drawn to this by Dr. Stratmann.

In the *Cursor Mundi* we meet with the phrase '*throd* and thriven.' The North-country dialects alone explain it by their use of *brodden*, to thrive, grow; *throddy*, plump; cf. Icelandic *þróask*, to wax, grow. Stratmann gives no instance of the word.

In a case tried in the police courts the other day, a woman spoke of having '*nicked* a watch.' I find this, to us, horribly vulgar word, in common use among boys. It occurs in various dialects with the sense of to cheat, steal; and it curiously enough turns up in the *Cursor*. This work will furnish an early written authority for many of our dialectic words.

A North-country cattle-dealer will say to a farmer, "I'll gie ya fifteen shillin a-piece for thore hundred cows, an ya'll let ma *shoot* ten on em."

By *shooting*¹ ten, he means expelling or *driving* out ten of the worst. So in the *Cursor* we read of the blind man who was healed by Jesus, that

Wiþ þis þai *shotte* him as a dogge

Riþt out of þaire synagog.

(Fairfax MS., l. 13658, p. 784.)

The Trinity (Midland) MS. has *huntid* for *shotte*.

The *Cursor span*, to wean, appears in North-country glossaries as *speān*, which also means to germinate, as corn, when it begins to be detached from the parent grain; cf. *spainin*, the weaning of lambs. The oldest English *spanan* = to seduce, allure, which is a secondary meaning from *spana* (provincial *spean*), a teat, dug. So *sanke*, 'to assemble,' for which, as far as I know, the *Cursor* is the only English written authority, appears in the Cumberland glossaries as *sank*, with the sense of a 'quantity, collection,' cf. Icelandic *sanka*, *samka*; Dan. *sanke*, to collect.

Skep, a basket, in the *Cursor*, is widely known. In the North it is a deep round coarse basket. In Sussex it means a flat bushel, a vessel for yeast, a bee-hackle, a bee-hive (as in Norfolk), and even a hat. M.E. *stipre*, only conjecturally defined as a support or prop in my *Legends of the Holy*

¹ cf. the phrases, "Rubbish may be *shot* here"; "A *shotten* herring" (Shakespeare).

Rood (cf. "The stipre that is under the vine set"), is identical with the Northern *stiper*, a piece of wood fixed upright in the doorway of a barn, against which the double doors are shut.

The Northern *laighton*, a garden (Ray gives *liten*, a garden), Sussex *litten* (O.E. *lic-tun*), a churchyard, throws light on *leyhtun*, a garden, and *leyhtunward*, the gardener, in O.E. Miscellany, 45/291, 53/576.

Litnen or *lite*, to trust to, which occurs in O.E. Homilies, vol. i. p. 7, and also in the Ormulum and Cursor, is represented by the North-country *lite*, to wait, expect or depend on. There is also a Northumbrian noun *lite*=expectation, anticipation. Stratmann queries the derivation from Icelandic *lita*, 'to look to one;' recip. 'to look to one another.' The presence and use of the dialectic terms remove all doubt about the origin of the word. The E. Eng. *lipnen* or *lipnien*, to trust to, depend on, of whose origin we know nothing, is a substitute for *litnen* in the Moral Ode, and still survives in the North-country *lippen*, to rely on, trust to.

Chaucer's English is illustrated by the Northern *new-fangle*, fond of new clothes. *Hind*, in the North, is a farm bailiff, one who has the charge of cattle (see Prol. l. 603). *Garner*, in the Midland counties, is still a bin, as in the Prologue to the Canterbury Tales (l. 593); while *gay* in East-Anglian means gaudy, speckled, as light-coloured cattle (see Prol. l. 74). The phrase, 'atte unset stevene,' in the Knight's Tale, l. 666, is well illustrated by the Cumberland phrase, 'to set the *steven*,' i.e. to agree upon the time and place of meeting previous to some expedition. Cf. Northern *stem*, *steem*, to bespeak a thing; Dorset *stem*, a period of time, *stemmy*, to work at set times, take one's time.

To *stoke* occurs in the Knight's Tale (l. 1688) with the sense of to stab, stick. In many dialects we find *stoke* in the sense of to poke, or stir the fire (hence *stoker*), and *stоче* (a softened form of *stoke*), a stab. It seems a rare word in our early literature. I have, however, come across it in the Cursor, l. 7667, p. 442 (Fairfax version):

þe king þen hent a sper ful sharp
to *stoke* him þorow-out þe wagh.

The Cotton MS. has *stair*, evidently an error for *staic*, representing Icelandic *steikja*, to spit; while *stoke* is evidently connected with Icelandic *staka*, to punt, push.

Many of Shakespeare's words may be explained by a reference to provincial glossaries. The Northern *mop*, to look affectedly, look about like a child, *mop-eyed*, a simpleton, explains *mope* and *mop* in the *Tempest*, Act V. Sc. 1, l. 239. *Deg* or *dag*, to moisten, drizzle, a North-country word, clears up *decked* in the same play, Act I. Sc. 2, l. 155; and the North-country phrase, '*rack* of the weather,' i.e. the tract in which the clouds move, admirably explains the well-known line: "Leave not a *rack* behind."

Sometimes a word or form turns up in our provincial speech that we should in vain look for in all our Old English dictionaries and glossaries, but which nevertheless is a genuine Teutonic form. Amongst the Northern expressions given by Peacock, we find '*that lids*,' where *lids*=manner, corresponding very closely to the Gothic suffix in '*swa-lauds*,' so much, '*hwe-lauds*,' what sort.

English etymology might receive some help from our provincial idioms. Mr. Wedgwood has made much use of them in his endeavour to trace our words back to their sources. He misses, however, the true derivation of *greaves*, sediment of melted tallow, which in the "Imperial Dictionary" is described as '*not in use or local*.' In the North *greaves* are sometimes called *scratchings* or scraps. There can be no doubt that it is connected with the root *grave* in engraved, a grave; cf. the Northern *greeave*, to dig, pare, slice. He overlooks also the true etymon of *stingy*, from the verb to '*sting*.' An East Anglian says the '*air is stingy*,' that is, nipping, biting, bitter. *Stinge*, a sting, is a good North-country word; *stingy* is ill-tempered, while *hingy*=inclined to idle, or hang about.

The Whitby dialect preserves the correct form of the modern *landlubber* (not noticed in Wedgwood) as *landlouser*=landleaper. Cotgrave has "*Villotier*, a vagabond, *landloper*, earth planet, continual gadder from town to town."

The change (not very old) from *landloper* to *landlubber* is due to such compounds as *abbey-lubber*, etc.

[Provincial words sometimes make their way into the literary dialect. The new Elementary Education Bill has made us familiar with the adjective *wastrel*. Lord Sandon, who was the first to use it, calls it an old English word. It does not occur, however, in our early literature, nor is it a pure English term. *Wastrel* is not properly an adjective, but a substantive, which in many dialects means imperfect bricks, china, etc. In the West of England it signifies a profligate. The word *wastrel* is a good instance of a suffix (-*rel*) that has almost died out in the standard language.]

A good deal more might be said from an antiquarian point of view about the importance of our local dialects, but I must refrain, in order to bring to your notice other matters.

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AND
SOUTH-WESTERN COUNTIES,
WITH
A NEW CLASSIFICATION OF THE ENGLISH DIALECTS.

BY
PRINCE LOUIS LUCIEN BONAPARTE.

WITH TWO MAPS.

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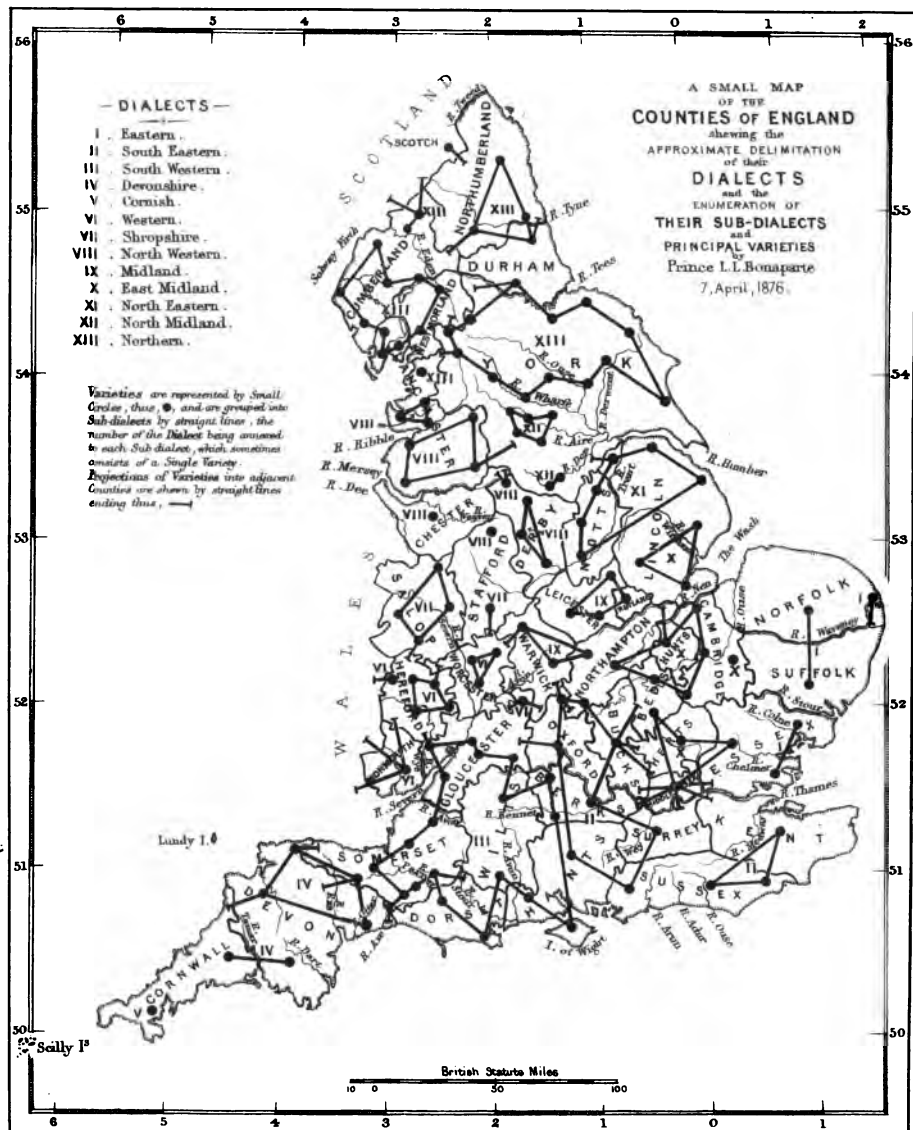
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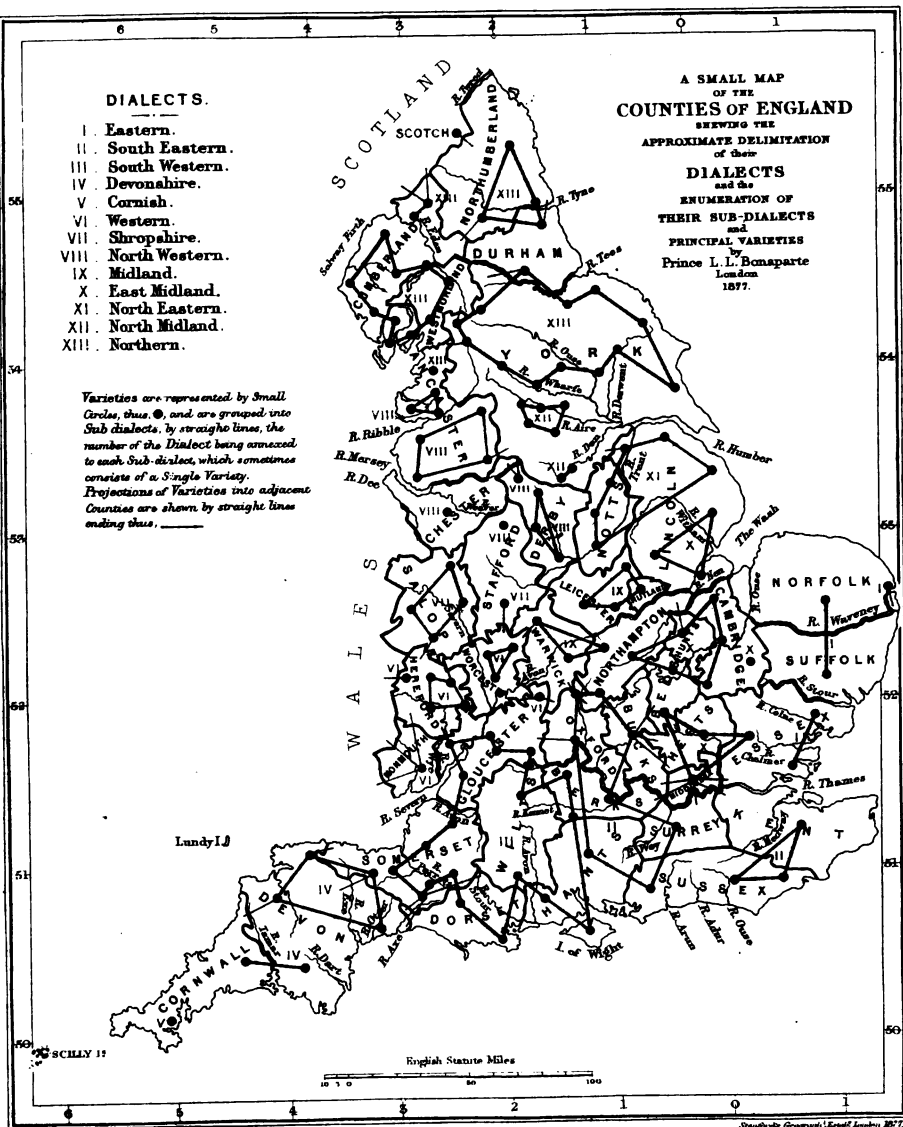
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- I. Eastern.
- II. South Eastern.
- III. South Western.
- IV. Devonshire.
- V. Cornish.
- VI. Western.
- VII. Shropshire.
- VIII. North Western.
- IX. Midland.
- X. East Midland.
- XI. North Eastern.
- XII. North Midland.
- XIII. Northern.

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DIALECTS
and the
ENUMERATION OF
THEIR SUB-DIALECTS
and
PRINCIPAL VARIETIES
by
Prince L.L. Bonaparte
London
1877.



II.—ON THE DIALECTS OF MONMOUTHSHIRE, HEREFORDSHIRE, WORCESTERSHIRE, GLOUCESTERSHIRE, BERKSHIRE, OXFORDSHIRE, SOUTH WARWICKSHIRE, SOUTH NORTHAMPTONSHIRE, BUCKINGHAMSHIRE, HERTFORDSHIRE, MIDDLESEX, AND SURREY, WITH A NEW CLASSIFICATION OF THE ENGLISH DIALECTS. By PRINCE LOUIS LUCIEN BONAPARTE.

[Read before the Philological Society, 7th April, 1876.]

DURING the summer of the past year I made several excursions in some of the English counties, with the object of ascertaining the general nature of the dialect therein spoken amongst the uncultivated peasants. The result I have obtained has been rather contrary to what I expected to find, and has obliged me to modify my previous classification. The parts of England which I have made the subject of my late linguistical researches, are the following:—Monmouthshire, Herefordshire, Worcestershire, Gloucestershire, Berkshire, Oxfordshire, South Warwickshire, South Northamptonshire, Buckinghamshire, Hertfordshire, Middlesex, and Surrey.

In all the County of Monmouth I have found English the language of the majority of the natives; but while in some of the western parishes the Welsh is still spoken by an important minority, in other parishes, particularly the eastern, it is sometimes very difficult, though not impossible, to find even a very few Welsh-speaking individuals. The Welsh spoken in Monmouthshire is very similar to that of Glamorgan and Brecknockshire. For what concerns the Monmouthshire vulgar English, it is rather an independent sub-dialect of the Western English than anything else.¹ This sub-dialect extends into the south-west border of Herefordshire. A specimen of the Abergavenny Monmouthshire English has

¹ See that part of VI. on the accompanying map, which lies in Monmouthshire. The map should be consulted throughout while reading the following notes.

been kindly supplied to me by Lady Llanover, and Mr. A. J. Ellis has made a phonetical transcription, as well as an accurate analysis of it. The vocabulary of the Monmouthshire English sub-dialect is more or less Welshified, and some of the principal characters of the Western English Dialect, to which it belongs, are also observable in it, such for instance as the occasional *I be, he be, we be, you be, they be*, for *I am, he is, we are, you are, they are*; the periphrastic instead of the simple tenses; the sound of *r* peculiar also to the South-Western Dialect, and the substitution of the Italian diphthong *ai* in several words which in English receive the final sound of *ay*, as in *hay, day, say*, pronounced in Monmouthshire *hāi, dāi sāi*. The specimen of Lady Llanover has not been my only basis in giving the aforesaid characters. I have been obliged to consult, in addition to it, the daily use of some uncultivated peasants, particularly about the town of Monmouth.

The Western English Dialect¹ is, as far as I can judge, the transitional one between the South-western English and the Shropshire Dialects. It may be subdivided into the following sub-dialects: 1. Herefordshire in general; 2. Monmouthshire with South-western border of Herefordshire; 3. North-western border of Herefordshire; 4. Worcestershire; 5. South Warwickshire with a small portion of extreme North-east Gloucestershire, and another small portion of extreme South-east Worcestershire. I have not observed, as often occurring, the initial changes of *f*, *s*, and *thr* into *v*, *z*, and *dr*, either in the sub-dialect of Monmouthshire, or in those of Worcestershire and South Warwickshire. I am uncertain about the Welshified sub-dialect of the North-west border of Herefordshire, but in that of the county in general, the aforesaid initial changes are presented by my specimens of Ledbury, Much Cowarne, and Weobley, though not by those of central Herefordshire and Leominster. This last variety extends with some differences into North-west Worcestershire about Tenbury. No Welsh is now spoken

¹ See the three sub-dialects marked VI. on the map. The South-western is marked III. and the Shropshire VII.

by the natives of Herefordshire and Shropshire, with the exception of the parishes of Llanyblodwell, Oswestry, and Llansillin, belonging to the North-west of this county, and in these the Welsh of Denbighshire is still spoken by a few. In the extreme North of Herefordshire, a variety of the Shropshire Dialect is in use, and about Ross and Goodrich, in the south of the county, another variety belonging to the South-western Dialect, and similar to that of Dean Forest, in Gloucestershire, is to be found. Besides the dialects already named, a variety of the South Staffordshire sub-dialect penetrates the extreme northern corner of Worcestershire, and another variety of the Midland Dialect may be observed in the extreme north-eastern corner of the same county.¹ The peculiar sounds of the Italian *ai* and of the Western *r* I have not observed in the South Warwickshire sub-dialect.

In Gloucestershire, the South-western² is the dialect generally in use, and to it belong the following varieties: Gloucester Valley, Gloucester Town, Valley of Berkeley, Dean Forest, and Cotswold. The initial changes of *f*, *s*, and *thr* into *v*, *z*, and *dr* are less frequent in the Gloucester Town and Cotswold varieties than in the other three. The change of the English *ā* into *ē* is peculiar to the town of Gloucester, as *neme*, *seme*, *plece*, for *name*, *same*, *place*.³ A similar change takes place, according to Sternberg, in Northamptonshire, on the borders of Leicester and Rutland. While the north-western and south-western portions of Berkshire present two varieties of the South-western English, the eastern part, on the contrary, belongs to the South-eastern Dialect.⁴ In the South-western Dialect, the periphrastic instead of the simple tenses, the prefix *a* before the past participles, the sound of the Italian *ai* replacing the English *ay*, and the use of *I be*,

¹ These projections of the dialect of one county into another are all marked on the map by lines projecting from the variety of speech in question, terminated by little transverse lines, as subsequently explained.

² No. III. on the map.

³ [I find the same peculiarity in a specimen from Tetbury, in which *keear*, *lean*, *neeme*, *keeco*, *veef*, *pretes*, *meek*, occur for "care, lane, name, case, safe, prates, make." Tetbury is exactly South of Gloucester city on the border of Wiltshire.—A. J. ELLIS.]

⁴ No. II. on the map.

we be, you be, they be, are more or less observed; but of all these characters, only the last persists in the South-eastern Dialect.

Varieties of the South-eastern English are also, generally speaking, those of Oxfordshire, South Northamptonshire, Buckinghamshire, and Surrey. The Oxfordshire variety penetrates a little into the East Gloucestershire border, and the variety of Banbury in North Oxfordshire extends into South Northamptonshire, and even a little into South Warwickshire.

Hertfordshire belongs to the East Midland Dialect,¹ with the exception of its west and south-west corners, about Berkhamstead and Rickmansworth, which are South-eastern.

South-eastern also is to be considered the extreme west border of Bedfordshire adjoining Buckinghamshire, although the remainder of the county is decidedly East Midland.

The variety of Middlesex belongs to the East Midland Dialect, and penetrates into a few localities of North Surrey, South-east Buckinghamshire, and East Berkshire, about Windsor, Slough, Chertsey, etc., as well as the extreme south-west and north-west corners of Essex and Kent, about Stratford and Deptford.

In the East Midland Dialect, *I be, we be*, etc., are not found, but *I are*, for *I am*, analogous to the Danish *jeg er*, is not uncommon. I have recognised it in Hertfordshire, Bedfordshire, Mid Northamptonshire, and even in Middlesex, near Willesden, and in Surrey, near Chertsey; but it is also to be found in localities belonging to other dialects, such as Ledbury in East Herefordshire, Maidenhead in East Berkshire, Aylesbury in Mid Buckinghamshire, and even in Kent. According to Sternberg, *he are*, for *he is*, and analogous to the Danish *han er*, is also found to occur in North and East Northamptonshire. The forms *he am, we am, you am, they am*, for *he is, we are*, etc., belong to Bedfordshire and South Northamptonshire, and the three last also to Somersetshire and other counties.

The Eastern Dialect² comprises the varieties of Norfolk,

¹ No. X. on the map.

² No. I. on the map.

Suffolk, and East Essex. The use of *I be*, etc., for *I am*, without being common in these counties, has not entirely disappeared, and the periphrastic tenses instead of the simple are also in use; but one of the characters of the Norfolk and Suffolk varieties is the treatment of the third person of the present of the indicative, which very often rejects the final *s*, as in *he love*, for *he loves*, etc. In this respect, these two counties are the reverse of the majority of those in which the South-eastern, Western, and other Dialects are in use. In fact, *I loves*, *he loves*, of the latter, correspond to *I love*, *he love*, of the former dialect. The North-east and South-east Essex varieties do not present the elimination of the *s*, and the use of the periphrastic tenses instead of the simple, as those of Norfolk and Suffolk; but their vocabulary, on the whole, seems to be rather nearer to that of these two counties than to any other. The East Essex varieties belong perhaps, as an independent sub-dialect, as much to the Eastern as to the South-eastern English. The West Essex variety, on the contrary, appears to be East Midland.

The present classification, as far as concerns the primary dialects, is principally founded on their grammatical characters, particularly on the substantive verb; but the vocabulary, and the consonantal and vocal changes are also taken into due consideration in determining the sub-dialects and varieties. That the vocal changes are not so good a criterion for the determination of the principal dialects as certain grammatical characters are, may easily be shown by noting that the same vowel changes take place in the most different forms of English. Thus a sound analogous to, although not identical with, the French *u* or *eu* in *pu* and *peu*, which is to be found in Scotch, occurs also, with trifling differences, very difficult to be expressed phonetically, in Devonshire, West Somersetshire, Norfolk, Suffolk, North-east Essex, and even Kent. I have discovered it at Hampstead Norris in Mid Berkshire; at Brightwell in North Berkshire; at Aldbury, and Great and Little Gaddesden in North-west Hertfordshire; and it is also occasionally to be heard in one or two localities of Surrey. This sound, which

sometimes strikes the ear as if it were more or less diphthongal, very often replaces the English long *oo*. In the same manner the English alphabetical sound of the *a*, as in *gate*, is replaced by another diphthongal one. In fact, *gi't* may be found as well in Southern as in Midland and Northern forms of English. These are only a few instances showing that no more than a secondary value can be attributed to the permutation of vowels in determining the principal English Dialects.

Of the thirteen English Dialects of the forty English Counties, some may be called Southern; other, Midland; and other, Northern. The South-western (No. III.), the Devonshire (No. IV.), and even the Cornish (No. V.), are decidedly Southern; the Midland (No. IX.) is decidedly Midland; and the Northern (No. XIII.) decidedly Northern. The other eight are more or less transitional. In fact, the North-eastern (No. XI.), the North-Western (No. VIII.), and even the North Midland (No. XII.), partake of the Midland and of the Northern; the Western (No. VI.), and even the Shropshire (No. VII.), shade 'from the Southern into the Midland; the East Midland (No. X.), in its Southern varieties at least, partakes of the South-eastern (No. II.), and this of the former, as well as of the South-western (No. III.); the Eastern (No. I.), finally, shows a tendency towards the Northern varieties of the East Midland (No. X.). This transitional character of the majority of the English Dialects obliges me to abandon their distinction into Southern, Midland, and Northern families, without ceasing, however, to recognize the Southern, Midland, and Northern characters on which the present classification is based.

Southern characters I call: the use of *I be, thou bist, he be, we be, you be, they be*, for *I am*, etc.; the periphrastic tenses replacing the simple, as *I do love*, for *I love*; the prefix *a* before the past participle, as *I have aheard*, for *I have heard*; the permutation of the initial *f, s, sh*, and *thr*, into *v, z, zh*, and *dr*; the broad pronunciation of the Italian *ai*, replacing the sound of the English *ay*, as in *May*, pronounced as the Italian adverb *mai*. Other characters may be quoted as

Southern, but the preceding five I have found sufficient for my object.

Their absence constitutes the negative characters of the Northern English Dialect, and the use, more or less frequent, of *I is, thou is, we is, you is, they is*, pronounced according to the nature of the dialect, presents a good positive criterion for it, although not for the Scotch. The change of *o* into *a* before *ng*, as in *sang, lang, strang*, for *song, long, strong*, may be considered also an additional character of the Northern English. The use of the second person of the singular, and of *I is, thou is, we is*, etc., as well as the absence both of the guttural χ ,¹ and of the intermediate sound between the French *eu* in *peu* and *u* in *pu*, are, in my opinion, good distinctive criteria between Northern English and Scotch. The absence of the *burr* is partial in Northern English, but total in Scotch. It seems, however, that it was heard occasionally, about thirty-five years ago, in the parish of Hutton, belonging to the county of Berwick, and beyond its liberties, which are in England, and possess the *burr*.² For what relates to the forms *I is, they is*, I have sometimes met with them in decidedly non-Northern varieties; but in this case *we is* and *you is* are not to be found, as in the Northern English; and in the same manner it is possible to find, although rarely, in some of the non-Northern varieties, *he, we, or they be*, but not *I be* and *you be*, as in the Southern Dialect.

The Midland characters are negative, and consist in the absence of the Southern as well as the Northern ones. Still the verbal plural in *n*, as *we aren*, for *we are*, distinguishes pretty well the North-western English (No. VIII.); and the form *we bin*, also for *we are*, which may be found in Shropshire (No. VII.), is an interesting instance of the shading of the Southern dialects into the North-western (No. VIII.).

In this Map of England, which I have the honour to offer to the Philological Society³ as the result of my last inquiries and

¹ The Scotch and German *ch*.

² See "The New Statistical Account of Scotland, by the Ministers of the Respective Parishes," vol. ii., Edinburgh, 1845.

³ [The original large map drawn for the Prince by Stanford, and presented to the Philological Society, and preserved in its library with the Prince's map of the Basque Dialects, has been reduced by me for the purpose of printing this

the expression of my present modified opinion—opinion which I submit to the judgment of the English linguists, to whom, as being more competent than I am, I should be willing to abandon in future any further inquiry on this thoroughly English subject to which I am happy to have called their attention;—in this Map of England, I say, the varieties are indicated by red circular marks; the dialects by numbers; and the sub-dialects by the repetition of the same number.

Only dialects and sub-dialects are the essential parts of a classification such as this, the former corresponding, so to speak, to the genera, and the latter to the species of naturalists. In fact, the number of the varieties is almost infinite, and is equivalent to that of the different localities. I have marked in my map only those which I have studied, or whose existence has been communicated to me by Mr. Ellis or others. The projection of a variety into an adjoining county is indicated by a line crossed at the end. It is to be observed that when a variety of a county projects into another county, this projection constitutes generally, if not always, a kind of sub-variety, due to the influence of the new county. It is not to be expected, for instance, that the South Staffordshire variety (No. VII.) projecting into Worcester-shire is absolutely the same in both counties.

No real exact delimitation of English Dialects is, I think, possible. Arbitrary and imaginary ones may be easily given, but careful and critical investigations in visiting the different parishes and hamlets of England, will soon convince the geographical linguist of the futility of such an attempt. This is owing to the fragmentary state of the present English dialects, which are rather remnants of dialects, imperceptibly shading one into the other, and more or less influenced by standard English, than anything else. At any rate, they are not to be compared with Italian, French, German, or

paper. On a small map of the English counties only, prepared for the Prince some years ago, all the dots and lines, representing varieties, their connections and projections, were inserted, as well as the small scale necessary for printing the map on a single page, would allow; but it will, I hope, be found sufficient to make the text intelligible. In this reduction a few slight changes have been made in No. III., due to a subsequent excursion into Somersetshire, as explained in the Appendix.—A. J. ELLIS.]

Basque Dialects, whose delimitation, although difficult, is still possible. Therefore, the red¹ circular marks with their depending lines crossed at the end, as well as the numbers with their repetitions, are only to show the existence of dialects, sub-dialects, and varieties in places in which they are sure to be found; and the lines uniting the different varieties under a single dialect or sub-dialect, have no other object than to indicate their union, and possess no power of delimitation either in excluding or including the localities through which they pass or leave at their right and left.

The three Dialects of Scotland, our linguistical knowledge of which is due to Dr. Murray, have been so well treated in his work,² that no linguist, I feel sure, will presume to suggest any change in their classification in what relates to Scotland. The only liberty I have taken, after having consulted him on the existence or non-existence of some characters of the English East and West Marches sub-dialects (of No. XIII.), consists in having considered them, for the reasons which I have already stated, rather as two independent sub-dialects of the Northern English than of the Southern Scotch. We shall have, then, two Scotch places, Canobie in Dumfriesshire, and Liddisdale in Roxburghshire, where Northern English is in use; and a single place in England, Upper Reedsdale in Northumberland, where the Teviotdale Scotch, according to Dr. Murray, is to be found.

For what concerns the North Insular or fourth Scotch Dialect, which is the only Scotch I have examined on the spot, I have had no reason to modify my former opinion. In fact, my last informations show that the Orkney and Shetland sub-dialects differ by the number, and sometimes also by the quality of their Icelandic words, the Shetland being the richest.

This classification is based: 1. On my own inquiries made in visiting repeatedly the different localities of England every time I have had a good opportunity of doing so; 2. On specimens which I have obtained from different translators of

¹ [The whole markings of the projections, varieties, sub-dialects, and dialects, were in red on the original map, but here appear, of course, as black.—A.J.E.]

² Contained in the Transactions of the Philological Society for 1870-2, and also published separately.

Mr. Ellis's comparative specimen, "Why John has no doubts;" 3. On other modern original specimens furnished to me by different native authors; 4. On the modern works of Dr. Murray for the Scotch, and Mr. Elworthy for the West Somerset sub-dialect; 5. On several printed works and specimens generally known, which, notwithstanding their not being as valuable and complete as those of the two last named authors, are by no means to be despised by English dialectologists.

APPENDIX.

OBSERVATIONS ON THE SOMERSET DIALECT.

The aim of my last excursion into Somersetshire was twofold: FIRSTLY, to ascertain the general nature of the vulgar speech which obtains between the River Parret and the Quantock Hills, with the exception of the southern part of the county; and SECONDLY, to examine if this southern part constitutes an independent variety either of the South-western or of the Devonshire Dialect of the English.

I began my researches at Cannington, west of the Parret and east of the Quantocks, and there I was informed by the Rev. Mr. Bristow, its Rector, that one Edward Wills, sometimes called Thorne, had stated to him that he, Edward Wills, was well acquainted with the word *utchy* for *I*; that he had used it himself, and that it would also be used at present, but rarely, amongst old peasants. I lost no time in visiting myself this respectable patriarch of ninety-four years, and he repeated to me the above statements. The Quantock-Parret speech is at present nearer to the South-western than to the Devonshire Dialect, but it was not so in the time of Jennings, who wrote the Somersetshire Glossary. Then *thecky* for *thick*, meaning *that*, was more in use than at present, but even now *thecky* is not uncommon; *er* for *he*, even in the affirmative phrases, was in common use, and is not quite extinct; and *talketh*, *loveth*, for *talks*, *loves*, are still to be heard. In North Currey, another village between the Parret and the Quantocks, I have heard *thecky* both for *this* and *these*, but I did not find there either *utchy* for *I*, or *er* for *he*. In this variety there is no trace of the sound resembling the French *u*. *Her* for *she*, *talketh* for *talks*, *mow* for *to mow something* (object unexpressed), are to be heard at Cannington, as well as at North Currey. In my opinion, the Quantock-Parret variety was properly considered by Jennings as being nearer to the Devonshire than to the South-western English, but I fully admit with

Mr. Elworthy that it is now more South-western than anything else. Still the use, more or less preserved, of *er* for *he*, *talketh* for *talks*, and *theeky* for *thick*, entitles it to the rank of an independent variety of the South-western English Dialect.

The Somersetshire speech east of the Parret, which constitutes the central variety of the county, and also the principal portion of the whole dialect, is better preserved in Wedmore (south of Axbridge and west of Wells) than anywhere else; but even there it is rapidly dying out, and according to Matthew Wall, an intelligent farmer of this locality, several words which used to begin with *v* or *z*, now begin with *f* or *s*.

The north-eastern part of the county is worthy also to be considered as an independent variety of this dialect, taking in some consideration a certain amount of the words in its vocabulary.

I have visited, partly alone and partly with Mr. Pulman, of Crewkerne,¹ the southern portion of Somersetshire, and I agree entirely with him about the delimitation of the South Somersetshire variety, which belongs unquestionably to the South-western English Dialect. This variety shows a projection into Devonshire between the Axe and Dorsetshire, and two other projections into this last county: the one at its extreme north-eastern corner in the direction of Sherborne,² and the other at its extreme north-western corner about Chardstock. The South Somersetshire variety differs, as far as a mere variety can, both in vocabulary and phonetism, from the other variety of this county belonging to the same dialect.

But besides the four varieties—Central, Quantock-Parret, North-eastern, and Southern—I find two more in South Somersetshire: the one, west of the Parret, at Merriott, near Crewkerne; and the other a few miles further, east of the same river, at Montacute. I have been very fortunate in finding the desired words *utchy* and *utch* in the first of these localities, and *utch* or *us* at Montacute. The expressions *I will*, *I would*, *I went*, are rendered by *utchill*, *utchood*, *us went*. In

¹ Author of "Rustic Sketches; being Rhymes and 'Skits' on Angling and other Subjects in one of the South-western Dialects; with a copious Glossary, and General Remarks on Country Talk." Third edition. London, 1871. The district of the dialect is described as extending "from Yeovil to Axmouth, taking in a strip on each side of the South-western Railway and those portions of South-west Somerset, West Dorset, and Upper East Devon, which meet at a point in the Valley of the Axe, near Chard Junction," which Mr. Pulman speaks of as the Axe-Yarty district. The glossary extends from p. 75 to p. 162, and is exceptionally good.—A. J. E.

² In the map this projection is wrongly attributed to the Montacute variety. That is, it is made to proceed from the easternmost, instead of from the westernmost of the three black circles in the South of Somersetshire. The middle and eastern circles represent Merriott and Montacute, which are quite isolated varieties, whereas the westernmost circle represents the general South Somersetshire speech.

this last it is difficult, however, to decide if *us* is really for *utch*, or rather the plural *us* used instead of *we* or *I*; for *us went*, at Montacute, means both *I went* and *we went*. In Devonshire, *us* for *we* is common, but it is not so in the South-western Dialect generally; and it seems rather strange to find it used exceptionally in Montacute as in Devonshire.

I have neither been able to find the abbreviation *oh'* for *utchy* anywhere, nor to ascertain on the very spot if *ise*, *ise*, or *ees*, for *I*, are still in use in some parts of North Devonshire. About twenty years ago, I have been assured of the existence in Paracombe, of *ise* for *I* amongst a few very old people of that locality, or of the Exmoor Forest district generally; and this statement is confirmed by the frequent use of these forms by the author of the Exmoor Scolding, a very valuable little work, no more to be neglected in the study of the North Devonshire sub-dialect, to which the West Somersetshire variety belongs, than Tim Bobbin's speech is to be treated lightly by the inquirer of the South Lancashire. As to the use of *ise* for *I* in North Devonshire, I know a man who still maintains its existence about Bideford, his native place, but I can say nothing more on this subject.

I shall conclude these observations by stating:—

1. That I have found at Merriott a pronunciation differing both from that of Montacute, and the more general one of the South Somersetshire variety.

2. That, at Merriott, the *r* followed by a consonant, or at the end of a word, is quite weak and of a vocal nature, as in the standard English, but still differing from it.

3. That at Montacute I have heard the *r*, under the same circumstances, pronounced strongly as a Western *r*.

4. That *hem be* is in use at Merriott and Montacute for the more general *he be*, a fact which rather favours the opinion that the *us* in *us went* for *I went* or *we went*, heard at the last village, is not, after all, for *utch*.

5. That *I talks* for *I talk*, and *hem talk* for *he talks*, are common in both localities.

6. That *her* for *she*, *mow* for *to mow something*, and other characters either of the South Somersetshire variety or of the South-western Dialect generally, are also to be found at Merriott and Montacute.

7, and lastly. That the total absence of the sound resembling the French *u*, and that of *talketh* for *talks*, *theckey* for *thick*, or for *he*, etc., is to be noticed in these two villages as well as in the Southern, Central, and North-eastern varieties of the county of Somerset.

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(FIFTEENTH CENTURY)

AND A PHONETIC COPY SOON AFTER.

By F. J. FURNIVALL, M.A., and A. J. ELLIS, F.R.S.

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(FIFTEENTH CENTURY)

AND A

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F. J. FURNIVALL,

(MARCH, 1880)

TOGETHER WITH

Notes on the *Welsh* Phonetic Copy

BY

ALEX. J. ELLIS, F.R.S.,

PRESIDENT OF THE PHILOLOGICAL SOCIETY.

An Early English Hymn to the Virgin.

[*Hengwrt MS. 479, leaf 38.*]

(1)

O mightie Ladie, our leading / to haue
 at heaven, our abiding,
 vnto the feaste euerlasting
 is sette a branche vs to bring. 4

(2)

You wanne this with blisse, the blessing / of God
 for your good abearing
 where you bent for your winning ;
 since queene, & your sonne is king. 8

(3)

Our forefaders fader, our feeding / our pope,
 on your pappes had sucking :
 in heaven blisse I had this thing,
 attendaunce without ending. 12

(4)

We seene the bright queene with cunning / & blisse
 the blossome fruite bearing :
 I would, as ould as I sing,
 winne your loue, on your lavinge. 16

(5)

Queene odde of our God, our guiding / moder,
 mayden notwithstandinge :
 who wed such with a rich ring,
 as God woud this good wedding. 20

(6)

Helpe vs pray for vs preferring / our soules ;
 assoile vs at ending !
 make all that we fall to ffig
 your sonnes live, our sinnes leaving. 24

A Welshman's Copy of the Hymn.

Another MS. of this
is printed in
Anglia 32, 295.

[Hengwrt MS. 294, page 287.]

(1)

O michdi¹ ladi : our leding // to haf
at hefn owr abeiding
yntw ddei ffest everlasting [p. 288]
i set a braynts ws tw bring./ 4

(2)

Yw wann ddys wyth blyss dde blessing // of God
ffor ywr gwd abering
hwier yw bynn ffor ywr wyning
syms kwin and ywr synn ys king./ 8

(3)

Owr fforffaddys ffaddyr, owr ffiging // owr pop
on ywr paps had swking
Yn hefn blyss i had ddys thing
atendans wythowt ending./ 12

(4)

Wi sin dde bricht kwin wyth kwning // and blys
the blossom ffrvwt bering
ei wowld as owld as ei sing
wynn ywr lyf on ywr laving 16

(5)

Kwin od off owr god owr geiding // mwddyr
maedyn notwythstanding
hw wed syts wyth a ryts ring
as god wad ddys gwd weding 20

(6)

Help ws prae for ws prefferring // owr sowls
asoel ws at ending
mak awl ddat wi ffawl tw ffiging
ywr synns lyf owr syns leving./ 24

¹ The Rubricator has corrected the copyist's *t* of *michti* to *d*.

(7)

As we may the day of dying / receiue [leaf 38, back]
 our in-housling;
 as he may take vs, waking,
 to him in his mighte wing. 28

(8)

Might hit tooke / me ought to tell,
 out soules of hell / to soiles of sight.
 wee aske with booke / wee wishe with bell,
 to heaven full well / to haue our flight, 32
 all deedes well done,
 t'abide *deo* boone,
 a god made trone,
 a good meete wright; 36
 and say so soone,
 and north and noone,
 and sunne & moone,
 & so none might. 40

(9)

as soone as pride / is nowe supprest,
 his seale is best / his soule is pight: 42
 I tell to you,
 as some doe showe,
 as nowe I trowe,
 we vse not right. 46
 a boy with his bowe,
 his lookes is slowe:
 howe may [you] knowe
 him from a knight? 50

(10)

The trueth is kitte / that earth is cast;
 the endes be last / the handes be light.
 O god sette it / good as it was, [leaf 39]
 the rule doth passe / the worlde hath pight.¹ 54

¹ I suppose the 8-line stanza, l. 59—66, should follow here.

(7)

As wi mae dde dae off owr deing // resef [p. 299]
 owr saviowr yn howsling
 as hi mae tak ws waking
 tw hym yn hys nichti wing / 28

(8)

Micht hyt twk // mi ocht tw tel ///
 owt sols off hel /// tw soels off hicht :/
 wi aish wyth bwk // wi wish wyth bel ///
 tw hefn ffwl wel /// tw haf on flicht./ 32
 Al¹ dids wel dywn //
 tabyd deo bwn //
 a god mad trwn //
 a gwd met wricht 36
 and se so swn //
 and north and nwn //
 and synn an mwn //
 and so non nicht./ 40

(9)

As swn as preid // ys now syprest
 hys sel ys best // his sol ys picht 42
 E I tel tw yo //
 as synn dwth shio //
 as now ei tro //
 wi vws not richt 46
 a boy withs bo //
 hys lokes is s[l]o² //
 how mae yw kno //
 hym ffrom a knight 50

(10)

Dde trvth ys kyt // ddat yerth ys kast // [p. 290]
 dde ends bi last // dde hands bi licht./
 o God set yt // gwd as yt was //
 dde rvwl dwth pass // dde world hath picht. 54

¹ MS. Awl, with *w* underdotted. ² a later *l* is overlined.

(11)

A prettie thing / we pray to thest,	
that good behest / that god behight.	
& he was ffig / into his feaste	
that euer shall lest / with diuerse light.	58
The world away /	
is done as day,	
it is no nay /	
it is nighe night.	62
as ould, I say,	
I was in fay ;	
yelde a good may,	
would God I might.	66
Aware we would,	
the sinnes we sould,	
& be not hould	
in a bant highte.	70
And young & ould,	
with him they hould,	
the Iewes has sould,	
that Jesus highte.	74

(12)

O trusti Criste / that werst y crowne,	
ere wee die downe / a readie dight,	76
to thanke to thee	
at te roode tree,	
then went all wee,	
they nowe to light.	80
to graunt agree,	
amen with mee,	
that I may see	
thee to my sight.	84

(11)

A preti thing // wi prae to thest //	
ddat gwd bi-hest // ddat God bihicht //	
and hi was ffig // yntw hys ffest //	
ddat ever shal lest // wyth deivers licht./	58
dde world away //	
ys dynn as day //	
yt ys no nay //	
yt is nei nicht /	62
as owld ei say //	
ei was yn ffay //	
eild a gwd may //	
wld God ei nicht /	66
Awar wi wowld //	
dde syns ddey sowld //	
an ¹ bi not howld //	
in a bant hicht./	70
and ywng and owld //	
wyth hym ddei howld //	
dde Dsivws ² has sowld //	
ddat Dsiesws hicht /	74

(12)

O trysti Kreist // ddat werst a krown //	
er wi dei down // a redi dicht	76
Tw thank tw ddi //	
at dde rwd tri //	[p. 291]
dden went all wi //	
ddey now tw licht./	80
tw grawnt agri //	
amen wyth mi //	
ddat ei mae si //	
ddi two mei sicht./	84

¹ and, with *d* underdotted.² first *Dsivws* in MS.

(13)

Our lucke, our king / our locke, our key,
 my God I pray / my guide vpright.
 I seeke, I sing / I shake, I say, [leaf 89, back]
 I weare away / a werie wight. 90
 ageinst I goe /
 my frendes me fro ;
 I found a foe /
 with fende I fight : 94
 I sing allso /
 in welth & woe ;
 I can no moe /
 to queene of might. 98

Jeuan ap Rydderch ap Jeuan lloyd ai kant.
*medd eraill Jeuan ap howeH Swrdwal.*¹

¹ That is, "Jeuan ap Rydderch ap Jeuan Lloyd sang it, according to another, Jeuan ap Howel Swrdwal." Meaning, that Jeuan ap Rydderch, &c., or Jeuan ap Howel, &c., was author of the poem.

These were well known Bards of the 15th century. The former was a member of the greatest family in Cardiganshire, now represented by Sir Pryse Pryse, Bart.—*Wm. W. E. Wynne.*

(13)

Owr lwk owr king //	owr lok owr kae ///	
mei God ei prae //	mi geid ¹ vpricht./	
ei sſk ei sing //	ei ſiak ² ei sae ///	
ei wer awae ///	a wiri wicht./	90
agaynst ei go //		
mei ffrynds mi ffro //		
ei fflownd a ffo //		
	wyth ffynd ei ffricht	94
ei sing also //		
yn welth and wo //		
ei kan no mo //		
	tw kwin off nicht /	98

¹ ?y altered to v.² ſhiak, with h underdotted.

NOTES ON THE WELSH PHONETIC COPY.

BY ALEX. J. ELLIS, F.R.S.

THE Welsh phonetic transcription of this hymn must have been made either very late in the xvth or early in the xvi th century. It must be compared with Salesbury's accounts of English (1547) & Welsh pronunciation (1567), the essential parts of which are reprinted and where need is, translated in my *Early English Pronunciation*, Part III., pp. 743—794. It appears from those books that the sounds of the Welsh letters in the early xvth century was the same as at present, except that *y* which has now two sounds, approaching to *u*, *i* in our *but*, *bit*, had at that time only the latter sound, both long and short, and this differs in practice imperceptibly from the sound of the Welsh *u*. The following are therefore the sounds to be attributed to the letters in this transcription. The vowels are to be read either long or short.

A, father, past, rather fine. AI, AY, *aye*. AE rather broader than *ay*; all three AI, AY, AE, are nearly German AI. B, *b*. C is not used in the poem, in modern Welsh it is *h*. CH, the guttural, as in Scotch and German. D, *d*. DD, as *th* in *they*, *breathe*. E, there, then. EI, height. F, *v*. FF, *f*. G, *g*. H, *h*. I, *heed*, but often confused with *hid*, which has generally *y*. IE occurs only in *hwier*, and may be an error for *hwer*; it should sound like *wheel*, and *weer* is now found in Shropshire. K, *k*, used generally, as also in Salesbury. KW, *qu*, as in Salesbury. L, *l*. M, *m*. N, *n*. NG, *ng*. O, open, on, or nearly so. OU, a diphthong resembling *how*, but having a more decided

sound of *o* in it. OE, *joy*. P, *p*. R, *r*, but always trilled. S, *s*, always sharp, never *z*, which does not occur in Welsh, hence of course *s* is used for both *s* and *z*. SI before a vowel is used to indicate the sound of *sh*, and TSI = *tsh* is used for *chest*, and DSI = *dsh* for *jest*; Salesbury uses only TSI, and says it is as like the true sounds as pewter to silver, the sounds *ch j* do not occur in Welsh; at the end of a word *ts* is used for *branch*, where Salesbury uses *iss*. TH, *thin* breath as distinct from DD. U, the Welsh sound is not used in the transcription except in the diphthong *uw*, written *uw*. Salesbury identifies U with French *u*, and seems to use *uw* for the same sound, whether or not

with a sound of *oo* after it, it may be difficult to say; I think not. *V*, *v*, is sometimes used, as in Salesbury, but is always replaced by *f* in modern Welsh. *W*, *too*, *hood*, always a vowel, but forming a diphthong with the following vowel, and then very like

English *w* and used for it. *WY*, *with*; *Y*, always a vowel, but used both for consonant and vowel in rich written *ryts*. *YW* in modern Welsh is ambiguous, but is here always used for *yoo*.

The pronunciation thus given agrees as a rule with Salesbury's, which it confirms. But there are clearly some errors, though it is difficult to say who is to blame for them. In the following I give the number of the line, the present reading in Roman, and the probable in Italics.

1 michdi, *michti*. 2 our, *owr*; see 2. 3 yntw, *wntw*; 57 yntw is properly used for *into*. 4 i, *is*. 7 hwier, *hwer*? bynn, *bent*? 8 synn, *swn*. 11 i, *ei*. 14 the, *dde*. 16 lyf, *lwf*. 17 kwinod, *kwinod* = queenhood? 19 syta, *swts*, meaning *sösch* as Gill marks it, but *sich* may be right, as there may have been two sounds. 20 wad, *woid*; see v. 15? 24 synns, *swns*; see v. 8. 25 deing, *deing*. 30 sola, *sowls*; hicht, *sicht*. 31 aish, *aish*; *sh* must be an error for *sk* because *sh* is not found in Welsh; *ask* occurs in Gill, but *aish* may have been intended, as Salesbury writes *ai* for *a* in several words. 32 on, *owr*. 33 dywn, *dwn*. 34

tabyd, *tabeyd* = *t'abide*. 39 synn, *swnn*. 41 syprest, *swprest*. 42 sol, *sowl*. 43 EI, *EI*. 44 synn, *swm*; shio, *sio*, in 89 *siakh* was once wrongly written. 51 yerth, *erth*; the sound *yerth* is possible but highly dialectal; we find now in Shropshire *yar* = hair, *yarb* = herb, *yerth* = earth, *yed* = head, *yep* = heap, and this county may have been the model for a Welshman's English at that time. 60 dynn, *dwn*. 65 eild, *ield*. 66 wld, *woid*; see v. 15 and 67, but it may be used for *wild* = *wöld*, as *w* disappears before a following *w* in Welsh, see 66 wld. 84 two, *tw*, 86 vpriht, *wpriht*. 94 ffriht, *ficht*.

As to the pronunciation marked there is nothing out of the way, if we suppose those *y*'s just noted to be errors for *w*.

75 Kreist, giving the modern pronunciation of Christ, is curious; I have no other xvith century authority for this word. Observe the guttural CH in 1, 28, *michti*; 30, 84 *sicht*; 29 *ocht*; 36 *wriht*; 40, 66 *micht*; 42, 54 *picht*; 50 *knight*; 52, 58 *licht*; 56 *behicht*; 62 *nicht*; 76 *dicht*; 88 *wpriht*, 90 *wicht*. The KN in 49 *kno*; 50 *knight*, and WR in 36 *wriht*. TH in 12 *wythowt*; 13 *wyth*; 47 *witha*, but DD in 3, 72 *ddei*; 5, 11, 20 *ddys*; 9 *fforffaddyrs* *ffaddyrs*; 13, 25, 51, 52, 54, 59, &c., *dde*; 17 *mwddyr*; 23, 51, 56, 58 *ddat*; 68, 80 *ddey*; 77 *ddi*; 79 *dden*. For the vowels, observe E in 1 *leding*; 36 *met* = *meet*

proper; 42 *sel* = *seal*. The Y in 92 *ffrynds*, and 94 *ffynd* = *fiend*; Salesbury and Gill have *frinds*, but Salesbury has apparently *fend*, as he cites that as example of *e* having the Welsh sound. The Y in 75 *trysti* = *trusty* agrees with Salesbury who identifies it with Welsh *u*. The W in 4 *ws*, 10 *swking*, 17 *mwddyr*, is regular, as also in 20 *gwd*, 23, 28 *tw*, 29 *twk*, 54 *dwth* (whence 33 *dywn* should be *dwn*), and long in 34 *bwn*, 37 *swn*, 38 *nwn*, 39 *mwun*, 78 *rdw*; and in 35 *trwn* = *throne*, we have Salesbury's sound. VW in 14 *ffrwt* = *fruit*; 46 *vws* = *use*; 51 *trwth*; 54 *rvwl*; 73 *Dsiwvs* represents, I believe,

French *u*; see above and Early English Pronunciation, Part I, pp. 164—8. The present Welsh sound of *Duw* is scarcely distinguishable by an Englishman from English *deu*, but Welshmen profess to hear and make a difference. Among the diphthongs, AI or AY in 4 braynts = branch, 31 aisk = æk, is borne out by Salesbury's domaige, heritaige, languaige, aishe, waitche, and oreintsys = oranges. AE, AI, AY, EI, EY, are identified, and had the sound of *aye*; compare 18 maedyn; 25, 27 mae; 65 may; 25 dae = day; 85 kae = key; 89

sae, and 63 say; 90 awae; 21, 88 prae; 64 flay; 91 agaynst; 68, 80 ddey, and 72 ddei; 75 Kreist. This illustrates the identification of EI, AI in Chaucer. The OW in 15 owld; 68 sowld; 69 howld = hold, is quite regular; it is curious in 15, 67 wowld, which Gill and Sir T. Smith give as wōōld; compare 66 wld; and quite unexpected in 26 saviowr, which may be an error for *savinr*, the older form, or *savior*, as Gill would probably have had it; or it may be some artificial solemn utterance; the word is not found in the original English version.

Altogether this phonetic writing is a very interesting document, and the errors in it are not more than are commonly met with in the phonetic writing of persons who are not used to it. The general character that it gives to the pronunciation is no doubt quite correct.

ALEXANDER J. ELLIS.

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GEORGE ELIOT'S USE OF DIALECT.

BY WILLIAM E. A. AXON.

LONDON:

PUBLISHED FOR THE ENGLISH DIALECT SOCIETY
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1880.

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GEORGE ELIOT'S USE OF DIALECT.

BY WILLIAM E. A. AXON.

[Read before the Manchester Literary Club, January 24, 1881.]

A LITERARY form may be given to the dialectal words and expressions that constitute the folk-speech of a district either from a scientific or from an artistic motive. When Prince Lucien Bonaparte caused the Song of Solomon to be translated into various dialects, his purpose was purely scientific. When Shakspeare, Scott, or George Eliot use dialect to give local colour or rustic flavour, the intention is purely artistic. The scientific method aims at the illustration of the dialect itself, with its historical associations and philological affinities. The artistic uses it for the elucidation of character, and by the aid of its minute touches increases the individuality of the portrait. Most dialect writers aim as a first object at the display of the dialect itself, and this not infrequently leads them into exaggeration. Thus Tim Bobbin noted all the uncommon and quaint-sounding phrases that he heard anywhere, and pressed them into his "Lancashire Dialogue." The effect is that his work cannot be taken as a faithful representation of the common speech of the county at any particular time or place. George Eliot's use of dialect was distinctly artistic. She used just so much of it as was necessary to give point and finish to the personages of rural life who live and breathe in her pages. Thus, in *Adam Bede*, the very opening chapter shows her skill and discretion; for the men, all

engaged in the free and unconstrained talk of the workshop, not only vary in the degree in which they use dialectal expressions, but there is a certain individuality in their way of employing it which marks them off from each other. That George Eliot fully appreciated the value of dialect is shown in the complacent speech of Mr. Carson, the host of the "Donnithorne Arms:"

I'm not this countryman you may tell by my tongue, sir; they're curious talkers i' this country, sir; the gentry's hard work to hunderstand 'em. I was brought hup among the gentry, sir, an' got the turn o' their tongue when I was a bye. Why, what do you think the folks here says for "hev'nt you?"—the gentry you know says "hev'nt you:" well, the people about here says "hanna yey." Its what they call the dileck as is spoke hereabout, sir. That's what I've heard Squire Donnithorne say many a time; "its the dileck," says he.

This delightful passage is suggestive in many ways. The ignorance of Carson is perhaps less due to self-complacency than to want of intellectual grasp, especially in so unaccustomed a field of mental inquiry. The difference between his speech and that of his neighbours has struck him as an interesting phenomenon, but his effort to ascertain the causes of the variance only results in his accepting as a solution what is only a restatement of the problem in a to him scholastic and authoritative form. When Squire Donnithorne says that the country people speak a dialect, he merely tells Carson in an unaccustomed phrase a fact which the former butler's perceptive powers have already ascertained. Carson, however, contentedly accepts the mere word as the key of the mystery. In this he probably resembles many other arrested inquirers who deceive themselves by juggling with mere words, and who fancy they have found effectual answers, when in point of fact they have merely restated momentous problems in unfamiliar words. Carson's perceptive faculty, although equal to noting the broader discrepancies between his own fashion of speaking and that of the rustics around him, is

incapable of discriminating between his own style and that of the gentry amongst whom "he was brought up." The departure from conventional English is in this case a note of *caste*. The English gentry as a body have a flavour of public school education and university culture, and yet their household dependants speak in another tongue. The drawing-room and the servants' hall have each their own vocabulary and grammar, and a philological gulf is fixed between the two, though one might at least suppose that the yawning chasm would easily be bridged over by a little educational effort on either side.

With the reticence of genius George Eliot obtains her effects with the slightest possible expenditure of material. She contrives to give the impression of provincial speech without importing any great number of unfamiliar words into the text. Thus old Joshua Rann stands before us a pronounced Mercian, although not a dozen of his words are unknown to the dictionary :—

"Humbly begging your honour's pardon," said Joshua, bowing low, "there was one thing I had to say to his reverence as other things had drove out o' my head."

"Out with it, Joshua, quickly," said Mr. Irwine.

"Belike, sir, you havena heard as Thias Bede's dead — drowned this morning, or more like overnight, i' the Willow Brook, again' the bridge, right i' front o' the house."

"Ah!" exclaimed both the gentlemen at once, as if they were a good deal interested in the information.

"An' Seth Bede's been to me this morning to say he wished me to tell your reverence as his brother Adam begged of you particular t' allow his father's grave to be dug by the White Thorn, because his mother's set her heart on it on account of a dream as she had; an' they'd ha' come theirselves to ask you, but they've so much to see after with the crowner, an' that; an' their mother's took on so, an' wants 'em to make sure o' the spot for fear somebody else should take it. An' if your reverence sees well an' good, I'll send my boy to tell 'em as soon as I get home; an' that's why I make bold to trouble you wi' it, his honour being present."

"To be sure, Joshua, to be sure, they shall have it. I'll ride round to Adam myself, and see him. Send your boy, however, to say that they shall have the grave, lest anything should happen to detain me. And now, good morning, Joshua; go into the kitchen and have some ale."

The same method may be seen in the fine portrait of Mrs. Poyser. That emphatic housekeeper thus objurgates the faithful "Molly":—

"Spinning, indeed! It isn't spinning as you'd be at, I'll be bound, and let you have your own way. I never knew your equals for gallowsness. To think of a gell o' your age wanting to go and sit with half-a-dozen men! I'd ha' been ashamed to let the words pass over my lips if I'd been you. And you, as have been here ever since last Michaelmas, and I hired you at Treddles'on stattets, without a bit o' character—as I say, you might be grateful to be hired in that way to a respectable place; and you knew no more o' what belongs to work when you come here than the mawkin o' the field. As poor a two-fisted thing as ever I saw, you know you was. Who taught you to scrub a floor, I should like to know? Why, you'd leave the dirt in heaps i' the corners--anybody 'ud think you'd never been brought up among Christians. And as for spinning, why you've wasted as much as your wage i' the flax you've spoiled learning to spin. And you've a right to feel that, and not to go about as gaping and as thoughtless as if you was beholding to nobody. Comb the wool for the whittaws, indeed! That's what you'd like to be doing is it? That's the way with you—that's the road you'd all like to go, headlong to ruin. You're never easy till you've got some sweetheart as is as big a fool as yourself; you think you'll be finely off when you're married, I daresay, and have got a three-legged stool to sit on, and never a blanket to cover you, and a bit o' oatcake for your dinner as three children are a-snatching at."

Yet George Eliot does use words that have not found the sanctuary of the dictionary, although the horns of its altar have been grasped by greater lingual offenders. Amongst these we name, at random, the following:—Curchey, chapellin, overrun (run away), dawnin' (morning), nattering, splash, coxy, queechy, franzy, megrim, fettle. It is needless to attempt a complete list, as George Eliot's dialect words appear to be all included in the *Leicestershire Glossary** of Dr. Evans, who states that "None of the Leicestershire writers are so rich in illustrations of the Leicestershire dialect as Shakspeare and Drayton; while in our own time by far its best literary exponent is the Warwickshire author of *Adam Bede* and *Middlemarch*." A writer in the *Quarterly Review* (October, 1860), amongst

* *Leicestershire Words, Phrases, and Proverbs*, by the late A. B. Evans, D.D. Edited by Sebastian Evans, LL.D. (English Dialect Society, 1881.)

some unjust criticism, bears testimony to the excellence of her presentation of folk-speech.

Thus the most serious characters make the most solemn and most pathetic speeches in provincial dialect and ungrammatical constructions, although it must be allowed that the authoress has not ventured so far in this way as to play with the use and abuse of the aspirate. And her dialect appears to be very carefully studied, although we may doubt whether the Staffordshire provincialisms of *Clerical Life* and *Adam Bede* are sufficiently varied when the scene is shifted in the latest book to the Lincolnshire side of the Humber. But where a greater variation than that between one midland dialect and another is required, George Eliot's conscientiousness is very curiously shown. There is in *Mr. Gilfil's Story* a gardener of the name of Bates, who is described as a Yorkshireman; and in *Adam Bede* there is another gardener, Mr. Craig, whose name would naturally indicate a Scotchman. Each of these horticulturists is introduced into the dialogue, and of course the reader would naturally think one to talk Yorkshire and the other to talk some Scotch. But the authoress apparently did not feel herself mistress of either Scotch or Yorkshire to such a degree as would have warranted her in attempting them; and, therefore, before her characters are allowed to open their mouths, she, in each case, is careful to tell us that we must moderate our expectations: "Mr. Bates's lips were of a peculiar cut, and I fancy this had something to do with the peculiarity of his dialect, which, as we shall see, was individual rather than provincial." "I think it was Mr. Craig's pedigree only that had the advantage of being Scotch, and not his 'bringing up,' for except that he had a stronger burr in his accent, his speech differed little from that of the Loamshire people around him."

The reviewer's *dicta* are open to some objection alike as to fact and deduction. Mr. Casson, for instance, both uses and abuses the aspirate in his utterances, and the amount of literary material both in "Scotch" and "Yorkshire" would easily have enabled her to become familiar with the general character and structure of those forms of speech. Surely this would have been a small matter compared to her resurrection of a dead age of Italian history.

Whatever uncertainty may have existed as to the varieties of our English folk-speech uttered by the characters of George Eliot must be set at rest by a letter to Professor Skeat, in which George Eliot has expounded her own theories as to the artistic use of dialect.* She says:

* English Dialect Society: Bibliographical List, Part I., 1873, p. viii.

"It must be borne in mind that my inclination to be as close as I could to the rendering of dialect, both in words and spelling, was constantly checked by the artistic duty of being generally intelligible." This, it will be seen, is the chief distinction between the scientific method which addresses either philological experts or a public—however small—thoroughly familiar with the dialect itself. "But for that check," continues George Eliot, "I should have given a stronger colour to the dialogue in *Adam Bede*, which is modelled on the talk of North Staffordshire and the neighbouring part of Derbyshire. The spelling, being determined by my own ear alone, was necessarily a matter of anxiety, for it would be as possible to quarrel about it as about the spelling of Oriental names. The district imagined as the scene of *Silas Marner* is in North Warwickshire; but here, and in all my other presentations of life except *Adam Bede*, it has been my intention to give the general physiognomy rather than a close portraiture of the provincial speech as I have heard it in the Midland or Mercian region. It is a just demand that art should keep clear of such specialities as would make it a puzzle for the larger part of its public; still one is not bound to respect the lazy obtuseness or snobbish ignorance of people who do not care to know more of their native tongue than the vocabulary of the drawing-room and the newspaper." This last sentence may be commended alike to those who write in any dialect and to those superfine critics who have not skill to discern the difference between provincial words and mere vulgarisms.

It may be asked why Dinah Morris, the saintly Methodist woman preacher, although on the same social and educational plane as the dialect-speaking characters of *Adam Bede*, is rarely represented as employing any provincial words or phrases. The reason is that such intensely

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religious natures nurturing mind and soul upon the pure English of the Bible have their entire diction permeated by the influence of its words, which have always a certain dignity and sometimes the truest grandeur and poetic force. Elizabeth Evans, the original of Dinah Bede, has left an autobiography extending over several pages, and this narrative though highly charged with religious fervour contains only one word that can be regarded as unfamiliar to conventional English.* There is another reason why George Eliot would have been justified in not putting dialect words into the mouth of her fair saint. When we see any one possessed of and possessed by a spirit of intense religious earnestness and seeking for the good of others, we do not notice the strange or uncouth fashion in which their message may be delivered. The accidents of speech and manner are burned up like dross in the fire of their zeal, and only the real gold is left behind. Their mannerisms, whether of action or of speech, do not affect us and are unnoticed. We are not conscious of this or that imperfect form of words, but hear only that higher language in which soul calls to soul.

* How far Elizabeth Evans was the original of Dinah Morris may be seen from George Eliot's letter to Miss Hennell. (*Pall Mall Gazette*, Jan. 6, 1881.) The likeness between the two had been pointed out by "Guy Roslyn," who gives an abstract of her autobiography. It is remarkable that the incident of the "Face crowned thorns" is not mentioned in it, although it forms so important a part both in the story of Dinah Morris and in George Eliot's own account of her aunt. The provincialism alluded to above is in the sentence: "Earth was a *scale* to heaven." The word is not glossed by Dr. Evans. There is a portrait of Elizabeth Evans in *Harper's Magazine*, May, 1881.

POSTSCRIPT.—For bibliographical particulars the reader is referred to "George Eliot: a Bibliography," by Charles W. Sutton (Papers of the Manchester Literary Club, vol. vii., 1881). *The Scenes of Clerical Life* were printed in 1857; *Adam Bede* in 1859; *The Mill on the Floss* in 1860; *Silas Marner* in 1861; *Felix Holt the Radical* in 1866; and *Middlemarch* in 1871. The most convenient form in which to have George Eliot's writings is the Cabinet Edition issued by Messrs. Blackwood & Sons in 1878-79, and extending to nineteen volumes. It may be regarded as a definitive edition.





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OF THE
Treatyse of Fysshynge wyth an angle

ATTRIBUTED TO

DAME JULIANA BARNES.
[i.e. Juliane Barnes]

Printed from a MS. in the possession of Alfred Denison, Esq.

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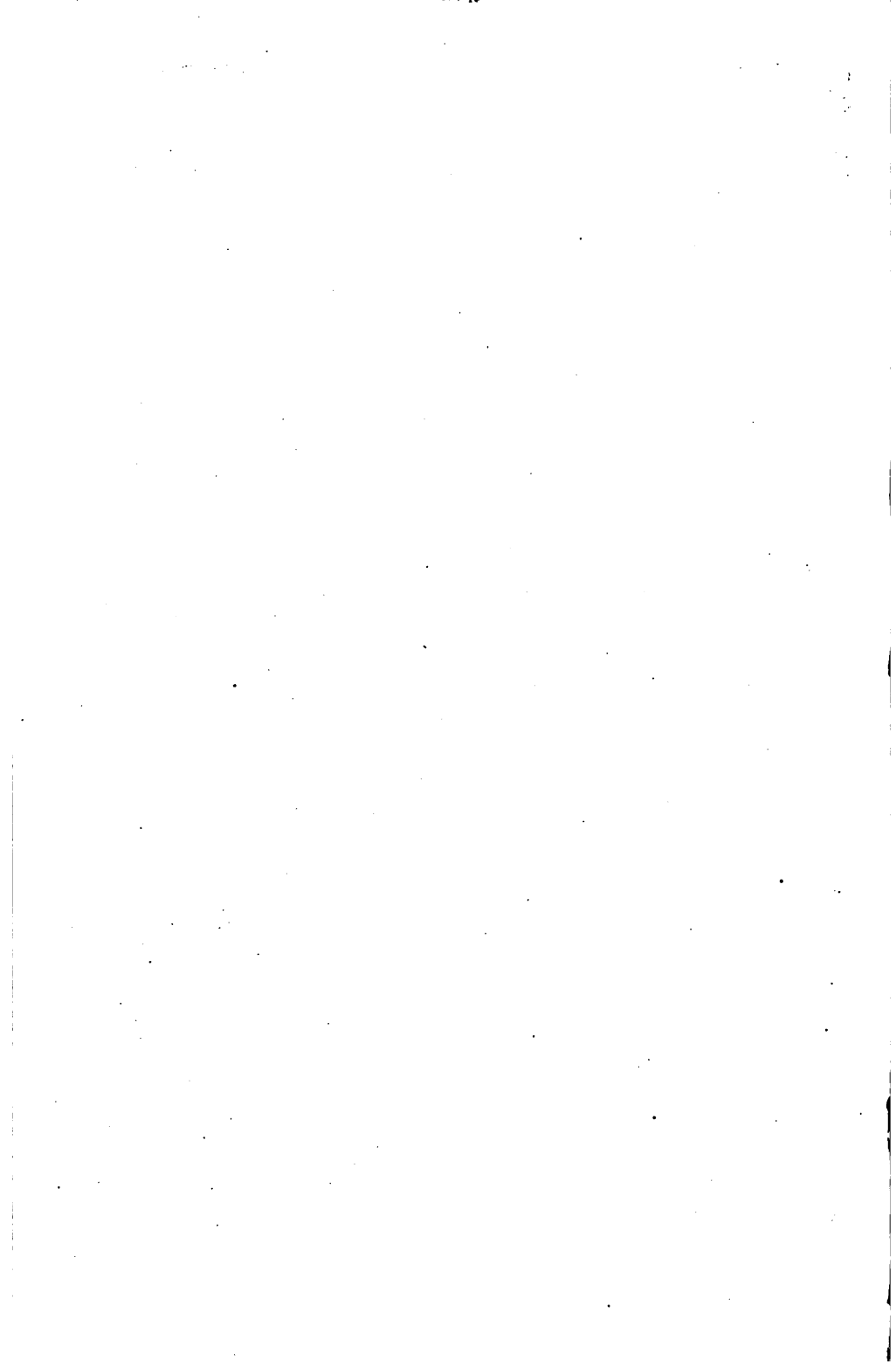
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PREFACE.

THIS tract is printed from a manuscript written on five sheets of paper folded in quarto form. The leaves have been slightly cut and now measure seven and a half inches by five and a half. The paper is water-marked with a hand or glove, to the middle finger of which a six pointed star is attached by a short line. Each page contains from 22 to 25 lines closely written in a correspondence hand of the earlier half of the 15th century.

The manuscript is now in the possession of Mr. Denison of Albemarle-street and is regarded as one of the most interesting relics in his famous angling collection. To him it came from the library of Mr. Jesse at the dispersal of which by auction in November, 1868, it was sold for 45s.

The following note by Mr. Joseph Haslewood, giving its previous history as far as is known, is

now bound up with the original, and a transcript in the handwriting of the same gentleman :

"Of this volume. The following 20 pages is the fragment of a manuscript of the earlier part of the xvth century and forms a considerable portion of the 'little pamphlet' first printed in the Book of St. Albans. This is the same manuscript as is noticed in the Introduction to the reprint of that volume (p. 63) as formerly in the possession of the typographical historian William Herbert who transcribed same, and that copy is there referred to as then possessed by the late Mr. Townley. The original, here preserved, passed from the possession of Herbert to Mr. Brand, and from him to the late George Isted, Esq., who presented it to me a few months before he died. It was bound with other manuscripts of less interest and value. A paginary transcript was added for the convenience of reading, wherein it will be found the letter y is occasionally substituted for the Saxon compound character þ, or th. Bound by C. Lewis, 1823. J. H."

At the reference here given to the reprint in 1810 of the treatise attributed to Dame Juliana Barnes, Mr. Haslewood says :

"It extends to the instructions respecting the trout, and stops with the bait to be used in September. There is the customary difference in orthography; and three instances occur of variations in the introductory matter, which may here be preserved." (p. 63)

He then quotes the passage on our third page beginning, "Many a gyn & many a snayr he maket"; the addition on page four of the words: "and sum tyme death"; while the third variation is given as follows:

"Also whoso wol vse ye game & disporte of
anglyng, he must take hede to thys sentence of the
olde pube yt is thise vsus

Surge miser mane sq noli surger, vane
Sanctificat sanat dicat quoq surger. mane"

This passage will be found (with a difference) on our fifth page.

The "Advertisement" to Mr. Pickering's reprint of the "Treatyse of fysshynge" published in 1827, also makes mention of the manuscript and in these terms:

"The only MS. of the *Treatyse* which is known to be extant, is a fragment now in the possession of Joseph Haslewood, Esq., and which formerly belonged to Mr. William Herbert. It does not extend farther than the instructions relating to the bait for trout; and the different readings between it and the printed copies, which are very few and unimportant, are minutely given by that accurate and indefatigable reviver of old English literature in his reprint of the *Boke of St. Alban's*."

We are unaware of any other printed reference to the manuscript.

Unfortunately it is more imperfect than has hitherto been noticed. True, it breaks off among the baits for the trout, but four of the earlier pages are also wanting. All these missing passages are here supplied from the printed "Treatyse" and are those on pp. 9-15, 23-37 enclosed within square brackets.

The differences between the treatise as given in this MS. and as printed in the "Book of St. Albans," are more important than the above statements would lead us to believe. They extend not only to the orthography but equally to the phrase, and in very many places to the sense also. That it is an independent text cannot be doubted, and in this opinion we are supported by the high authority of the Rev. Professor Skeat, who is inclined to assign it an earlier date than 1450. Though probably an older form of the treatise printed at Westminster in 1496, it is drawn from the same original, which, wherever it first came from, was at that time written in our language. The close correspondence in many passages forbids the idea that the two versions were independent translations from another tongue. Originally from the French it may have been.

The "Book of St. Albans," as Professor Skeat remarks, "is a mere hash-up of something much older. Most of the hawking and hunting is a translation of the *Venerie de Twety* of the time of Edward II. This appears from Halliwell and Wright's *Reliquiæ Antiquæ*, where another English translation of the same original is given." These treatises, we may observe, are for the most part simply a collection of recipes, and do not present the complete and systematic form of the treatise on fishing.

The present treatise is written in the ordinary dialect of the neighbourhood of London—the usual literary dialect of the day. In this respect it does not differ from the version already printed.

We have carefully preserved its orthography, including such mistakes of the scribe as *thinhe* for *thinge*, &c., and its punctuation. Here and there a word is scarcely distinguishable, and occasionally one has been docked by the binder, but the MS. is well preserved and the writing is by no means difficult to read; so that if any mistakes have escaped the five or six revisions we have given the text, we must bear the blame.

The abbreviations have been extended in all

instances and the omitted letters given in italic. The thorn letter þ, and middle English ȝ, have been used whenever they occur. Only the final *e* when (possibly) expressed by a curve in the tail of the preceding letter, has been always ignored. When we found that the Latin words *labor* and *surgere* were written with the same twist over the top of the *r*, in one case meaning *e* and in the other meaning nothing, we abandoned the attempt to distinguish between the writer's flourishes of design and his flourishes of caprice. The distinct sound of the final *e* had passed out of use when the manuscript was written. The curve may be held in the light of a survival, and though the writer may have intended to add *e* to 'or' and 'mor,' &c, the letter in that position had then no more phonetic value than it has now.

That more than one treatise on fishing was in existence at the time the present one was written, and that these were of foreign origin, may be inferred from the remarks of the writer when treating of the Carp, of which "there ben but fewe in Englande." He, or she (assuming a Dame Juliana) proceeds: "therefore I wryte the lasse of hym. . . As touchynge his baytes I

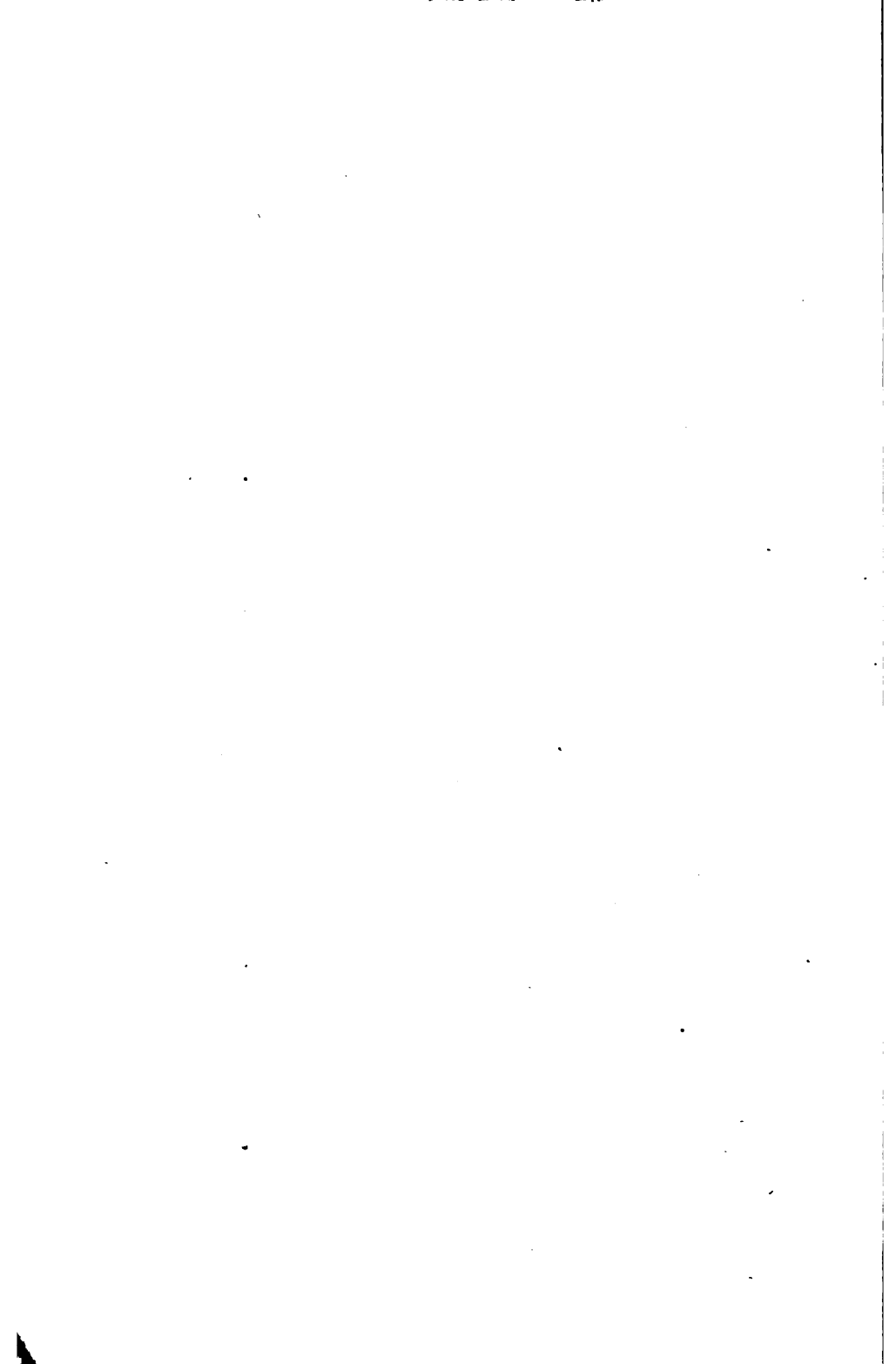
haue but lytyll knowlege of it . . . but well I wote that the redde worme and the menow ben good batys for hym at all tymes as I haue herde saye of persones credyble & also founde wryten in bokes of credence."

Some of these "bokes of credence" may still be extant, unnoticed among the manuscripts of Continental libraries. The more likely, seeing that, enthusiastic fishers as are the French, the literary side of the sport has scarcely presented itself to that practical people. Perhaps some one may be incited to search among the tracts on "Venerie," for in their company may some on fishing yet be found.

We cannot conclude without expressing our thanks for the valuable aid rendered by the Rev Professor Skeat in the preparation of the Glossary that follows the text.

T. S.

Downshire Hill,
August 8, 1883.



Saloman in hys paraboles seith þat a glad spirit maket a flowryng age That ys to sey a feyre age & a longe and sith hyt ys so I aske þis questyon wyche bynne þe menys & cause to reduce a man to a mery spryte Truly vn to my symple discrecion it semyth me good & honest dysportes and games in wyche a mans hert joythe *with* owt any repentans Than þis folowythe þat good & honeste disportes by cause of mennys fare age and longe lyfe Therfor now will y cheys of iiij good disportes and honest gamys þat ys to sey of huntyng haukyng fowlyng and fyschyng namely anglyng *with* a rod or a yarde a lyne and a hoke and þer of to treyt as my sympulnes may suffice boith for the seyde reson of Salonon and also for the reson of physyke mayd yn þis wyse

Si tibi deficiant medici medici tibi fiant

Hec tria mens leta labor & moderata dieta

That ys to sey yf a man lak leches or medicens he schall make iij thynges hys medicens or leches and he schall neuer neyd to mo The fyrst of them ys mery thowght The ij^d is labur mesurably The iij^d ys good dyet of cleyn metes & drynkes sesenable

Fyrst þen yf a man wyl be mery & haue a glad
 spryspryt he must eschew all *contraryus* companye
 and all places of debates and stryves wher he myzt
 haue occasyon of malencoly and yf he wyl haue
 a labour not outrages. he must the orden hym to hys
 hertes plesens *wit*h owt stody pensifulnes or trauel
 a mery occupacion wyche may reioyse hys hert
 and hys spryt in honest *maner* and yf he wyl dyet
 hym selfe mesurably he must eschew all places of
 ryot wiche is cause of surfettes and seknes and he
 must draw hym to a place of sweyt eyr and hungre
 & ete norysching metes & defyabul Y wyl
 now dyscryve theseyd *iiij*^{or} disportes and gamys to
 fend the best of them as wyll as y can. All be
 it þat þe ryzght nobul Duke of Yorke late calde
 master of the game hathe dyscryved the myrthes
 of huntynge lyke as y thynke to scryue of it and
 all þe other. þe greuys For huntynge as to myne
 entent is to gret labour The hunter must all day
 renne & folow hys howndes truelyng & swetyng
 ful soyr he blowythe tyl hys lypys blyster and
 wen he wenyth hyt be a hare fuloften hit ys a
 heyghoge thus he chaset and wen he cummet
 home at even. reyn beton seyr prykud *wit*h thornes
 and hys clothes tornes wet schod fulwy *sum* of
 hys howndes lost som surbatted suche grevys &

meny *oper* to the hunter hapeth wiche for displeuous of hem þat louyth hyt I dare not report all. Trewly me semyt þat þis ys not the best disport and game of the seyd *iiij^{or}*.

Hawkyng

Thys disporte and game of hawkyng is laborous and ryght noyous also as me semyth & it is very trowthe. The fawkner often tymes leseth hys hawkes þe hunter hys houndes þen all hys disporte ben gon and don Full often he cryethe & wystal tyl he be sor a thyrst hys hawke taket a bowe and list not onys to hym reward wen he wolde haue her for to fle The wyl sche baythe *wil* mysfedyng þen schall sche haue the frounce þe Rey þe Cray and mony *oper* seknes þat brynget hur to þe souce theise me semyth be good profet but the be not þe best gamys of the seyd *iiij^{or}*.

Fowlyng

The disporte and game of fowlyng me semyth most symplvest for yn the season of somer þe fowler spedyt not But yn þe most herde & colde wedyre he is soyr greved for he wolde go to hys gynnes he may not for colde many a gyn and many a snayr he maket & mony he leset, yn þe mernyng he walket yn the dew he goyth also wetschode and soyr a colde to dyner by the morow

and *sum* tyme to bed or he haue wyl sowpud for any thyng *þat* he may geyt by fowlyng. Meny other syche y can rehers but my magyf or angre maket me to leyf Thys me semyth *þat* huntyng haukyng and fowlyng be so laborous & greuous *þat* non of them may *performe* to enduce a man to a mery spryzt. *þe* wyche is cause of longe lyfe acordyng to the seyde *parabul* of Salomon.

Fyschyng

Dowtles then folowyth it *þat* it must nedys be *þe* disporte and game of fyschyng *with* an angl rode for all *oper* *maner* of fyschyng is also ryght labure and greuous often causyng men to be ryght weyth and colde wyche mony tymes hathe be seyn the cheyf cause of infyrmyte and *sum* tyme deythe. But the angleer may haue no colde ne no disese ne angur but he be causer hymselfe for he may not gretly lose but a lyne or an hoke of wyche he may hayf plente of hys owyne makyng or of *oper* mens as thys, sympul tretes schall teche hym so then hys loste ys no greuous. And *oper* greuous may he haue non But yf any fysche breke a wey from hym wen he is vp on hys hoke in londyng of the same fych or els *þat* ys to sey *þat* he cache not *þe* wich be no greyt greuous For yf he fayl of on he may not faylle of a no*per* yf he do as thys

tretes folowys schall yn forme hym but yf þer ben
 non yn þe watur wer he schall angul and set at þe
 leste he schall haue hys holsom walke & mery at
 hys own ease and also meny a sweyt eayr of dyuers
 erbis & flowres þat schall make hyt ryght hongre
 & well disposud in hys body he schall heyr þe
 melodyes melodious of þe Ermony of bryde he
 schall se also þe þong swannys & signetes folowyng
 þer Eyroures Duckes Cootes herons & many oþer
 fowlys *with* þer brodys wyche me semyt better
 þen all þe noyse of houndes & blastes of hornes &
 oþer gamys þat fawknars & hunters can make or
 els þe games þat fowlers can make and yf þe
 angler take þe fysche hardly þen ys þer no man
 meryer þen he is in hys sprites. Also whoso wol
 vse þe game and disporte of angleyng he muste
 take hede to thys sentence of the olde *prouerbe*
 þat is thise *versus*

Surge miser mane *set* noli surgere vane

Sanctificat sanat ditat quoque surgere mane

This is to sey he must ryse erly þe wiche þing ys
 ryght prophetabul to man yn thys wyse On is
 for helthe of the sowyl for hyt schall cause a
 man to be holy yf *euer* he schall be wel set to God.
 The ijd cause is it schall cause bodely helthe and
 schall cause hym to lyfe longe The iija hyt

schall cause hym to be ryche wordly and gostly
 yn goodys & goodnes þus haue y proued in
 myne entent þat the disporte of angelynge is the
 very meyn þat causeth a man to be mery spyryt
 wyche aftur þe sayd parabol of Salomon and the
 doctrine of physyke maket a flowryng age and
 longe lyfe and þerfor to all þo þat be vertuose
 gentyle & freborne I wryte þis sympul tretes
 folowyng by the wiche ȝe may haue þe ful crafte
 of angelyng to sport ȝow *with* at ȝowr luste to the
 yntent þat ȝowr age may be mor flour and þe
 longur endur Then yf ye wyll be crafte yn
 angelyng ye muste furst lurne to mak ȝowr
 harnes þat ys to sey *your* rod *your* lynys of
 dy[uers] colors & *your* hokes *after* þit ye must
 know how ȝe schall angel & yn wat places of the
 watur how depe & wat tyme of the daye for wat
maner of fysche in wath wedur how many
 Impedimen[ts] þer ben yn anglyng and especially
with wat bayt to *euery* dyuerse fysche yn yche
 moneth in þe ȝer how ȝe schall make ȝowr baytes
 brede wher ye schall fynde þem & how ȝe schall
 fynde them & how ȝe schall kepe þem and for þe
 most crafty þyng how ye schall make *your* hokes
 of steyl & of osmonde som for þe to dub & som
 for þe flote as ye schall her aftur all þese ȝe schall

fynd expressed openly to your ye.

How ye schall make *ȝowr* rode

And how *ȝe* schall make *your* Rodde craftely I schall tell *ȝow* ye schall kytte betwene Mychelmas and Candulmas a feyr staf evyn of a vj fote long or mor as ye lyst of hasill wilowe or aspe and beke hem in a ovyn when ye bake & set hym evy[n] ryght as ye can make hym þen let hym cole & drye a fowr wykes or mor Then take & bynd hym fast *with* a good corde vn to a forme or to an evyn squar tree & þen take a plumars wyr þat is evyn & strong & scharpe at þe oon ende þen hete the scharpe ende in a charcol fyr tyl hyt be hote & pers þe stafe *per with* thorow þe pith of the seyde stafe Fyrste at þe oon ende & sithen at þe other tyll hyt be thorow & then take a bryd spytte & bryn hym as ye seme tyll it be to thyne entente in a *maner* as a tapur of wax & wax hym then let hym ly styll two days *after* tyl hyt be thorow colde tan vn bynde hym & let hym drye yn a smoke howse or yn a howsroyf tyl hyt be thorow drye In þe same seysen take a yarde of white hasil & beth hym even & streighte & let hym drye yn þe same wyse as hyt ys seyde of the stafe and wen they be drye make þe yarde mete vn to the hole of the seyde stafe yn to þe halfe

stafe lynket lyngh and to performe þe other halfe of þe cropp. Take a feyr schoyt of blake thorne crabtre medeler or geneper cut yn þe same sesun and wyl bethed and streyght & bynd hem to gydur fetely so þat þe cropp may justly entur all in to þe seyde hole then schauē the stafe and make hyt tapur wyys waxing þen virell þe staff wel at bothe endys *with* hopy of yren or laten *with* a pyke yn þe neþer ende festnyed *with* a remevyng vise to take in & owt þe cropp. Then set your crop an honful *with* yn þe ovir ende of ȝowr stafe in suche wyse þat it be also bigge ther as any other place a bove. Than arme ȝowr crop at þe ovir ende down to the frete *with* a lyn of vi herys & double the lyne & frete hyt fast yn þe top *with* a nose to fasten an your lyne and þus schall ye make yow a rode so perfet & fete þat ȝe may walke þer *with* and þer schall no man wyt wer a bowt ye go and hyt wyl be lyȝt & nemyll to fysche *with* at yowr plesur & devyce.

To colour your lynes

Aftur þat ye haue made ȝowr rodde ye must lern to colur your lynys of heyr in þys wise. First ye must take of a wyht hors tayle þe lengest her þat may be had & euyr the rounder þe better it is & when ye haue departyd it at vi partes þen coler

euery parte by hyt selfe in dyuers colers as yn to yelow Grene Broune Tawny Russet and duskyne colur Furst to make *ȝowr* *ȝelo* here Take smale ale a potell and stamp it *with* iij handful of walnot levys and a quarter of alom & put them all to gedur in a bras panne & boyle hem wel to gedur & wen hyt ys colde put yn *ȝowr* heyr þat ye wyll haue *ȝelow* tyl hyt be as dyrk as ye wyl heue it & þen take hyt owte.

To make grene colour

Ye schall take smal ale þe quantyte of a quarte & put it yn a lytul panne and put *þer* to halfe lb alom & do *ȝowr* here *þer* to & let hyt boyl halfe a nowyr Then take *ȝowr* here & let hyt drye þan take a potell of watur and put hyt yn a panne & put *þer* to of welde or waxen ii^{to} handful & presse hyt down *with* a peyse and let hyt boyle softly halfe a nowyr and wen hyt *ȝelow* in the skome put *þer* yn *ȝowr* here and *þer* with halfe a lb of coperose wel beton yn to poudur & let it boyle halfe a myle wey and then set hyt down & let it coyl v or vi owres & then take owt *ȝowr* here & let hyt drye & *þer* ye schall haue þe best greyn þat may be for the watur and þe moyr þat *ȝe* put to of the coperas the grener hyt wyl be.

[¶ A nother wyse ye maye make more bryghter

grene, as thus Lete woode your heer in an woodefatte a lyght plunket colour And thenne sethe hym in olde or wyxin lyke as I haue sayd : sauynge ye shall not put therto neyther coporose ue vertgrees. ¶ For to make your heer yelow dyght it wyth alym as I haue sayd before. And after that wyth oldys or wyxin wythout coporose or vertgrees. ¶ A nother yelow ye shal make thns. Take smalle ale a potell : and stampe thre handful of walnot leues and put togider : And put in your heer tyll that it be as depe as ye woll haue it. ¶ For to make russet heer. Take stronge lye a pynt and halfe a pounce of sote and a lytyll iuce of walnot leuys and a quarte of alym : and put theym alle togyder in a panne and boylle theym well. And whan it is colde put in youre heer tyll it be as derke as ye woll haue it. ¶ For to make a browne colour. Take a pounce of sote and a quarte of ale : and seth it wyth as many walnot leuys as ye maye. And whan they wexe blacke sette it from the fire. And put therin your heer and lete it lye styll tyll it be as browne as ye woll haue it.

¶ For to make a nother browne. Take stronge ale and sote and tempre them togyder. and put therin your heer two dayes and two nyghtes and

it shall be ryght a good colour.

¶ For to make a tawney coloure. Take lyme and water & put theym togyder : and also put your heer therin foure or fyue houres. Thenne take it out and put it in a Tanners ose a day : and it shall be also fyne a tawney colour as nedyth to our purpoos ¶ The syxte parte of your heer ye shall kepe styll whyte for lynes for the dubbyd hoke to fysshe for the trougt and graylynge : and for smalle lynes for to rye for the roche and the darse.

Whan your heer is thus colourid : ye must knowe for whiche waters and for whyche seasons they shall serue. ¶ The grene colour in all clere water rom Apryll tyll Septembre. ¶ The yelowe coloure in euery clere water from Septembre tyll Nouembre : For is is lyke þe wedys and other manere grasse whiche growyth in the waters and ryuers whan they ben broken. ¶ The russet colour seruyth all the wynter vnto the ende of Apryll. as well in ryuers as in poles or lakys ¶ The browne colour seruyth for that water that is blacke dedisse in ryuers or in other waters. ¶ The tawney colour for those waters that ben hethy or morysse.

Now must ye make youre lynes in this wyse.

Fyrste loke that ye haue an Instrument lyke vnto this fygure portrayed folowyng. Thenne take your heer & kytte of the smalle ende an hondfull large or more, For it is neyther stronge nor yet sure. Thenne torne the toppe to the taylle eueryche ylyke moche. And departe it in to thre partyes. Thenne knytte euery part at the one ende by hymself. And at the other ende knytte all thre togyder : and put þe same ende in that other ende of your Instrument that hath but one clyft. And sett that other ende faste wyth the wegge foure fyngers in alle shorter than your heer. Thenne twyne euery warpe one waye & ylyke moche : and fasten theym in thre clystes ylyke streyghte. Take thenne out that other ende and twyne it that waye that it woll desyre ynough. Thenne streyne it a lytyll : and knytte it for vndoyng : and that is good. And for to knowe to make your Instrument : loo here it is in fygure. And it shall be made of tree sauynge the bolte vnderneath : whiche shall be of yren.

Whan ye haue as many of the lynkys as ye suppose wol suffyse for the length of a lyne : thenne must ye knytte theym togyder wyth a water knotte or elles a duchys knotte. And whan your knotte is knytte : kytte of þe voyde shorte

endes a strawe brede for the knotte. Thus shal ye make youre lynes fayr & fyne : and also ryght sure for ony manere fysshe. ¶ And by cause that ye sholde knowe bothe the water knotte & also the duchys knotte : loo theym here in fygure caste vnto the lyknesse of the draughte.

Ye shall vnderstonde that the moost subtyll & hardyste crafte in makynge of your harnays is for to make your hokis. For whoos makynge ye must haue fete fyles, thyñ and sharpe & smalle beten : A semy clām of yren : a bender : a payr of longe & smalle tongys : an harde knyfe som deale thycke : an anuelde : & a lytyll hamour. ¶ And for smalle fysshe ye shall make your hokes of the smalest quarell nedlys that ye can fynde of stele, & in this wyse. ¶ Ye shall put the quarell in a redde charkcole fyre tyll that it be of the same colour that the fyre is. Thenne take hym out and lete hym kele : and ye shal fynde him well alayd for to fyle. Thenne reyse the berde wyth your knyfe, and make the poynt sharpe. Thenne alaye hym agayn : for elles he woll breke in the bendyng. Thenne bende hym lyke to the pende fyguryd herafter in example. And greeter nokes ye shall make in the same wyse of gretter nedles : as broderers nedlis : or taylers : or

shomakers nedlis spere poyntes, & of shomakers nalles in especyall the beste for grete fysshe. and that they bende atte the poynt whan they ben assayed, for elles they ben not good. ¶ Whan the hoke is bendyd bete the hynder ende abroad : & fyle it smothe for fretynge of thy lyne. Thenne put it in the fyre agayn : and yeue it an easy redde hete. Thenne sodaynly quenche it in water : and it woll be harde & stronge. And for to haue knowlege of your Instrumentes : lo theym here in figure portrayd. ¶ Hamour. Knyfe. Pynsons. Claṃ Wegge. Fyle. Wreste. & Anuelde.

Whan ye haue made thus your hokis : thenne must ye set theym on your lynes acordynge in gretnesse & strength in this wyse. ¶ Ye shall take smalle redde silke. & yf it be for a grete hoke thenne double it : not twynyd. And elles for smale hokys lete it be syngle : & therwyth frette thycke the lyne there as the one ende of your hoke shal sytte a strawe brede. Thenne sette there your hoke : & frette hym wyth the same threde þe two partes of the lengthe that shall be frette in all. And whan ye come to the thyrde parte thenne torne the ende of your lyne agayn vpon the frette dowble. & frette it so dowble that

other thyrde parte. Thenne put your threde in at the hose twys or thries & lete it goo at eche tyme rounde abowte the yerde of your hoke. Thenne wete the hose & drawe it tyll that it be faste. And loke that your lyne lye euermore wythin your hokys : & not without. Thenne kytte of the lynys ende & the threde as nyghe as ye maye : sauynge the frette.

Now ye knowe wyth how grete hokys ye shall angle to euery fysshe : now I woll tell you]

Wyth how many herys ye schall angle *with*
for euery fysche

Fyrst for the menewes *with* a lyne of on heyr for þe wexen Roche the bleke and the gogyn & þe Roffe *with* a lynne of ii herys For the Dare & þe greyt Roche *with* a lyne of iij herys For the perche the flounder þe breme *with* a lyne of iiij herys For the cheven chobe the tenche the Ele *with* a lyne of vj herys For þe trowyt the grelyng and þe barbyl and þe greyt cheven *with* a lyne of ix herys For þe gret Trowt þe grelyng & þe perche *with* a lyne of xij herys. For a Samon *with* xv For the pyke ye schall take a good fyne lyne of pak thyrde made yn maner of a chalke lyne made browne *with* your colour as ys a for seyde enarmyd *with* wyre for bytyng a

sundure your lynys must be plomed *with* leyd and þe next plume to the hoke schall be ther from a large fote & more and *euery* plumbe of quantite of þe gretnes of the lyne. þer be iij *maner* of plumbyng Fyrst for a grond lyne rennyng and for the floyt set vppon the grounde lyne lying a x plumys rennyng all to gedur. On þe gronde lyne lying a xx or x smale plumbes For þe floote plumbe hym so hevy þat þe lest plope of any fysche may pluke hym doune yn to þe watur And make hym rounde & smothe þat þei fast not on stones or weedys wyche wolde let yow gretly in *your* disporte of angelynge.

How ye schall make your flotes.

Ye schall make þowr flotes in þys wise Take a feyr corke yat ys clene *with* oute many hoolys boyr hyt þorow *with* a smale hoyt yrn & put þer yn a penne at þe gretter hoole Then schap hem yn *maner* of a dove egge lesse and mor os þe wylle & make hem smothe a pon a gynston And your floyt for on heyr be no bygger a pese for ij herys as a beyn for xij heres as a walnot and so forthe *euery* lyne aftur hys gretnes All *maner* of lynes must haue a floyt to angle *with* saue only þe gronde lyne and the rennyng ground lyne must haue a floote The lying ground lyne

with owte floyte

How many maner of anglynges

þat þer bene.

Now I haue lerned þow to make your hernes now
 wyll I tell þow how ye schall vnderstende þat þer
 be vj maner of anglyng Oon is at þe grounde
 for þe troute A nother at þe grounde at an arche
 of a brydge or at a stondyng wer hyt ebbethe or
 flowethe for bleke Roche and Dare. The iij^d is
 with owte floote for all maner of fycche The iiijth
 with a mener for the troute with owte plumbe or
 floote the same maner of Roche and Darse with
 a lyne of i or ij herys batyd with a flye The vth
 is with a dubbed hooke for the troute & gralyng
 and for the principall poynt of anglyng kepe you
 euer from þe watur and from þe syst of fycche fer
 on the londe or els be hynde a busche or a tre
 þat þe fysche see yow not for yf he do he wyl
 not bytte and loke ye shadow not the watur as
 moche as ye may for hyt ys a thynhe wyche wyl
 a fray þe fycche and yf he be a frayd he wyl not
 byt a good while aftur For all maner of fycche
 þat fedyt by the grownde ye schall angle to hym
 in the myddes of the watur & som deyl moyr be
 neythe þen a boue for euer þe greter fycche the
 ner he lythe þe boten of þe watur and the smaler

fychē comenly swymmyth a bove The vj^d good poynte ys when ye fychē byteth þat ȝe be not to hasty to smyt hym nor to late Ye must a byde tyllē ye suppose þat þe bayte and the hoke be welle yn the mouthe of the fychē and then stryke hym and þys ys for the grounde and for the floot wen ȝe bey thynke hyt pulled softly vndur the watur or els caryed vpon þe watur softly then smyte hym and se þat ȝe neuer ouer smyt þe strynght of ȝowr lyne for brekyng and yf he hap to stryke a gret fychē with a smayl lyne ye must leyd hym in the watur and labur þer tyll he be ouercome and weryd Than take hym as well as ye may and be war þat ȝe holde not ouer þe strynght of ȝowr lyne and yf ȝe may yn any wyse let not hym on at the lynes ende stregiht from ȝowr but kepe hym euer þe rod and euer holde hym streight So þat ȝe may susteyn hys lepys & hys plumbes with the helpe of yowr honde.

In wat place is best angleyng.

Her y wyll declar in wat places of the watur ye schall angle to yowr best spede ye schall angle yn a pole or yn a stondyng watur yn euery place þer it is any þyng depe þer is no grete choyse in a pole for it is but a pryson to fysche and þei lyve moste parte in pryson and hungre as a

prisoner *þer* for it is *þe* lesse mastery to take hym
 But in rewarde ye schall angle euery place wher
 it is depe and clere by *þe* grounde as grauel or
 clay *with* owten mudde or wedes and especiall yf
þer be a werly wherly pyt of watur or a couerte
 as an holow banke or greyt rottes of treys or long
 wedys flotyng a boue *þe* watur wher *þe* fysche
 may couer hym at dyuerse tymes Also in depe
 stiff stremys and yn falles of watur and weeres
 flode gates and mylle pittes and weyr *þe* watur
 restith by the banke & *þe* streme renneyth nye
þer by and ys dep & clere by the grounde and yn
 oþer places wher he may se any fysche howvyng
 and fede a bove.

Wat tyme of *þe* day is best to angleyng.
 Ye schall wete *þe* best tyme is to angle from the
 be gynnyng of May vn to Septembre the bytyng
 tyme ys erly by the morow from iiij at cloke vn to
 viij At aftur none from iiij vn to viij but not
 so good as is in *þe* morow And yf hyt be a
 colde westeling wynde and a darke lowryng
 day þan wyl *þe* fysche commynly bite all day
 For a darke day is moche betur þen any oþer
 cleyr wedur from the be gynnyng of September
 vn to *þe* ende of Apryle spare no tyme of the day
 Also mony poyl fysche wyl bytte beste yn none

tyme and yf ye se any tyme of the day þe trowyt or the graylyng lepe angle to hym with a dub accordyng to the same moneth And wer the watur ebbyt and flowythe þe fysche wyll bite in some place at þe floode all after þat þei haue restyng by hynd pilys or arches of briggs and oþer suche places

In wat wedur is best angleyng

Ye schall angle as y seyde be for in darke lowryng wedur when the wynde blowethe softely and yn somer seasen when hyt ys brennyng hote It is from September vn to Apryl and yn a feyr sonne day ys good to angle in And yf the wynde þat sesan haue any parte of þe oriente northe þe wetur þen ys good and wen hyt ys a greyt wynde when hyt ys snowyt reynet or haylyth thonderyt or lightneth or also miuynge hoyt þat ys not to angle

The xij Impedymentes

Wyche cause men to take no fyches with oute oþir commyn causes wyche may casuelly hap The fyrst yf yowr harnes be not good and well made The ij^d is yf ye angle not yn bytyng tyme The iij^d yf þe fyches be a frayde with ye syst of any man The iiijth yf þe watur be wery thilke whitte or redde as bye of any floyd falle

late The v^d yf the fycche styre not for colde or feyr The vith is if þe watur be wery hote. The vijth yf it reyne The viijth yf hyt hayl or snowe The ix yf þer be any tempest of any veþer The x yf hyt be a greyt wynde by any coste The xij yf hyt be by the northe or north est or sowthe est for comenly neþer by wynter nor by somer yf þe wynde haue any parte of þys costes the fysche wyll not commynly byte ne styre The weste and þe sowthe be ryght good set of þe two þe sowth is þe bettur

Baytes to angle with.

And now y haue tolde yow how to make þowr harnes and how þe schall fysche þer with then reson wyll þat ye know with wat baytys ye schall angle to euery maner freche watur fyche in euery moneth of þe ȝer whiche ys pryncipall effecte of þys disport of angleyng with owt wyche baytys knowen all þowr craftes heyr a foyr wryton a wailleth litull or nowȝt to þe porpos for ye cannot brynge a hoke to a fyche mouthe but yf þer be mete ther on to hys plesur.

Bayt for þe samonde.

And for be cause þe samond ys þe most goodly fyche þat man may angle to in fresche watur þer for I porpos to be gynne with hym The samond

ys a gentyl fyche but he ys cumbers to take for
commynly he ys but yn ryght dep waturs and
greyt Ryueres and for the moyr parte he holdet
þe mydul of þe streym þat a man may not cum
to hym easly and he ys in season from þe moneth
of Marche vn to Mychelmas In wyche seson ye
schall angul to hym with þys baytes when þey
may be had fyrst with a bleke like as ye do to þe
trowt with a menowe and with a red worme in
þe begynnyng and þe endyng of þe seyde season
and also with a worme þat bredyt yn a donghyll
and especially with a souerent bayt þat bredyt yn
þe watur sokul but hyt bydyt not at þe grounde
but at þe floot. Also ye may hap to take hym
but hyt ys seldim seyn with a dub at hys leping
lyke as ye do a trowyt or a gralynge

For þe Trowte.

The trowyt ys a deyntet fyche & a fre bytyng he
ys in þe season as þe season ys he wyl not be but
yn cleyn grauel grounde watur and yn a streme
and ye may angle to hym at all tymys with a
grownde lyne lying and rennyng sauynge yn
lepyng tyme a þen with a dubbe and erly wyth
a erly grounde lyne and forþer moyr yn þe day
with a floyt lyne ye schall angle to hym marche
with a menew hangud by þowr hoke by þe neþer

lyp *with* owt floote or plumbe drawyng vp & down in þe streym tyll ȝe feyl hym fast In þe same seson angle to hym *with* a grownde lyne *with* a red worme for þe mor sur In Apryle take þe same baytes also þe same seson take a pryde also þe canker wyche bredyt in a doke royt and þe red snayl In May take a ston flye and þe bub vndur þe cow torde and the dor worme and a bayt þat bredyth on a pyne tre lefe In June take þe red worme & nyp of þe hed & put on þe hoke a codworme by foyr In Julye take þe litle red worme and þe codworme to gedur In August take þe flye þe lytyl red worme the herlesoke & bynde þe hooke. In September take þe red worme & þe meneys. In Octobre take þe same for þey be especiall baytes for þe trowyt all tymys.

[From Aprill tyll Septembre þe trough lepyth. thenne angle to hym with a dubbyd hoke acor-dyng to the moneth, whyche dubbyd hokys ye shall fynde in thende of this treatyse ; and the monethys wyth theym. :

The grayllynge by a nother name callyd vmbre is a delycyous fysshe to mannys mouthe. And ye maye take hym lyke as ye doo the tought. And thye ben his baytes. ¶ In Marche & in

Apryll the redde worme. ¶ In May the grene worme : a lytyll breyled worme : the docke canker. and the hawthorn worme. ¶ In June the bayte that bredyth betwene the tree & the barke of an oke. ¶ In Juyll a bayte that bredyth on a ferñ leyf : and the grete redde worme. And nyppe of the hede : and put on your hoke a codworme before. ¶ In August the redde worme : and a docke worme. And al the yere after a redde worme.

The barbyll is a swete fysshe, but it is a quasy meete & a peryllous for mannys body. For comynly he yeuyth an introduxion to þe Febres And yf he be eten rawe : he maye be cause of mannys dethe : whyche hath oft be seen. Thyse be his baytes. ¶ In Marche & in Apryll take fayr fresshe chese : and laye it on a borde & kytte it in small square pecys of the lengthe of your hoke. Take thenne a candyl and brenne it on the ende at the poynt of your hoke tyll it be yelow. And thenne bynde it on your hoke with fletchers sylke : and make it rough lyke a welbede. This bayte is good all the somer season. ¶ In May & June take þe hawthorñ worme & the grete redde worme. and nyppe of the heed. And put on your hoke a codworme before. & that is a

good bayte. In Juyll take the redde worme for cheyf & the hawthorñ worm togyder. Also the water docke leyf worme & the hornet worme togyder. ¶ In August & for all the yere take the talowe of a shepe & softe chese : of eche ylyke moche : and a lytyll hony & grynde or stampe theym togyder longe. and tempre it tyll it be tough. And put therto floure a lytyll & make it on smalle pelletys. And þat is a good bayte to angle wyth at the grounde And loke that it synke in the water. or ellys it is not good to this purpoos.

The carpe is a deyntous fysshe : but there ben but fewe in Englonde. And therfore I wryte the lasse of hym. He is an euyll fysshe to take. For he is soo stronge enarmyd in the mouthe that there maye noo weke harnays holde hym. And as touchyng his baytes I haue but lytyll knowlege of it And me were loth to wryte more than I knowe & haue provyd But well I wote that the redde worme & the menow ben good baytys for hym at all tymes as I haue herde saye of persones credyble & also founde wryten in bokes of credence.

The cheuyn is a stately fysshe & his heed is a deyty morsell. There is noo fysshe soo strongly

enarmyd wyth scalys on the body. And bi cause he is a stronge byter he hathe the more baytes, which ben thyse. ¶ In Marche the redde worme at the grounde : For comynly thenne he woll byte there at all tymes of þe yere yf he be ony thinge hungry. ¶ In Apryll the dychie canker that bredith in the tree. A worme that bredith betwene the rynde & the tree of an oke. The redde worme : and the yonge frosshys whan the fete ben kyt of. Also the stone flye the bobbe vnder the cowe torde : the redde snaylle. ¶ In May þe bayte that bredyth on the osyer leyf & the docke canker togyder vpon your hoke. Also a bayte that bredyth on a fern leyf : þe codworme. and a bayte that bredyth on an hawthorn. And a bayte that bredyth on an oke leyf & a sylke worme and a cod worme togyder. ¶ In June take the creket & the dorre & also a red worme : the heed kytte of & a codworme before : and put theym on þe hoke. Also a bayte in the osyer leyf : yonge frosshys the thre fete kitte of by the body : & the fourth by the knee. The bayte on the hawthorn & the codworme togyder & a grubbe that bredyth in a dunghyll : and a grete greshop. ¶ In Juyll the greshop & the humbylbee in the medow. Also yonge bees & yonge hornettes.

Also a grete brended flye that bredith in pathes of medowes & the flye that is amonge pysmeers hyllys. ¶ In August take wortwormes & magotes vnto Myghelmas. ¶ In Septembre the redde worme : & also take the baytes whan ye may gete theym : that is to wyte, Cheryes : yonge myce not heeryd : & the house combe.

The breeme is a noble fysshe & a deyntous. And ye shall angle for hym from Marche vnto August wyth a redde worme : & thenze wyth a butter flye & a grene flye. & with a bayte that bredyth amonge grene rede : and a bayte that bredyth in the barke of a deed tree. ¶ And for bremettis : take maggotes. ¶ And fro that tyme forth all the yere after take the red worme : and in the ryuer browne breede. Moo baytes there ben but they ben not easy & therfore I lete theym passe ouer.

A Tenche is a good fyssh : and heelith all manere of other fysshe that ben hurte yf they maye come to hym. He is the most parte of the yere in the mudde. And he styryth moost in June & July : and in other seasons but lytyll. He is an euyll byter. his baytes ben thyse. For all the yere browne breede tostyde wyth hony in lyknesse of a butteryd loof : and the grete

redde worme. And as for cheyf take the blacke blood in þe herte of a shepe & floure and hony. And tempre theym all togyder somdeale softer than paast : & anoynt therwyth the redde worme: bothe for this fysshe & for other. And they woll byte moche the better therat at all tymes.

¶ The perche is a daynteuous fysshe & passyng holsom and a free bytyng. Thise ben his baytes. In Marche the redde worme. In Aprill the bobbe vnder the cowe torde. In May the slothorñ worme & the codworme. In June the bayte that bredith in an olde fallen oke & the grete canker. In Juyll the bayte that bredyth on the osyer leyf & the bobbe that bredeth on the dunghyll : and the hawthorñ worme & the codworme. In August the redde worme & maggotes. All the yere after the red worme as for the beste.

¶ The roche is an easy fysshe to take : And yf he be fatte & pennyd thenne is he good meete. & thyse ben his baytes. In Marche the most redy bayte is the red worme. In Apryll the bobbe vnder the cowe torde. In May the bayte þat bredyth on the oke leyf & the bobbe in the dunghyll. In June the bayte that bredith on the osyer & the codworme. In Juyll hous flies. & the bayte that bredith on an oke. and the

notworme & mathewes & maggotes tyll Myghelmas. And after *pat* the fatte of bakon.

¶ The dace is a gentyll fysshe to take. & yf it be well refet theñ is it good meete. In Marche his bayte is a redde worme. In Apryll the bobbe vnder the cowe torde. In May the docke canker & the bayte on *pe* slothorn & on the oken leyf. In June the codworme & the bayte on the osyer and the whyte grubbe in *pe* dunghyll. In Juyl take hous flyes & flyes that brede in pysmer hylles : the codworme & maggotes vnto Mighelmas. And yf the water be clere ye shall take fysshe whan other take none And fro that tyme forth doo as ye do for the roche. For comynly theyr bytynge & theyr baytes ben lyke.

¶ The bleke is but a feble fysshe. yet he is holsom His baytes from Marche to Myghelmas be the same that I haue wryten before. For the roche & darse sauynge all the somer season asmoche as ye maye angle for hym wyth an house flye : & in wynter season *wit* bakon & other bayte made as ye hereafter may know. ¶ The ruf is ryght an holsom fysshe : And ye shall angle to him wyth the same baytes in al seasons of the yere & in the same wise as I haue tolde you of the perche : for they ben lyke in fysshe & sedinge, sauynge

the ruf is lesse. And therefore he must haue þe smaller bayte.

¶ The flounder is an holsom fische & a free. and a subtyll byter in his manere : For comynly whan he soukyth his meete he fedyth at grounde. & therefore ye must angle to hym wyth a grounde lyne lyenge. And he hath but one manere of bayte. & that is a red worme. which is moost cheyf for all manere of fysshe. ¶ The gogen is a good fische of the mochenes : & he byteth wel at the grounde. And his baytes for all the yere ben thyse. þe red worme : cod worme : & maggotes. And ye must angle to him with a flote. & lete your bayte be nere þe botom or ellis on þe grōnde.

¶ The menow whan he shynith in the water then is he byttyr And though his body be lytyll yet he is a rauenous biter & an egre. And ye shall angle to hym wyth the same baytes that ye doo for the gogyn : sauyng they must be smalle.

¶ The ele is a quasy fysshe a rauenour & a deuourer of the brode of fysshe. And for the pyke also is a deuourer of fysshe I put them bothe behynde all other to angle. For this ele ye shall fynde an hole in the grounde of the water. & it is blewe blackysshe there put in your

hoke tyll that it be a fote wythin þe hole. and your bayte shall be a grete angyll twytch or a menow. .

¶ The pyke is a good fysshe : but for he deuouryth so many as well of his owne kynde as of other : I loue hym the lesse. & for to take hym ye shall doo thus. Take a codlynge hoke : & take a roche or a fresshe heering & a wyre wyth an hole in the ende : & put it in at the mouth & out at the taylle downe by the ridge of the fresshe heeryng. And thenne put the lyne of your hoke in after. & drawe the hoke in to the cheke of þe fresshe heeryng. Then put a plumbe of lede vpon your lyne a yerde longe from youre hoke & a flote in mydwaye betwene : & caste it in a pytte where the pyke vsyth. And this is the beste & moost surest crafte of takynge the pyke. ¶ A nother manere takyne of hym there is. Take a frosshe & put it on your hoke at the necke bytwene the skynne & the body on þe backe half : & put on a flote a yerde ther fro : & caste it where the pyke hauntyth & ye shall haue hym. ¶ A nother manere. Take the same bayte & put it in Asa fetida & cast it in the water wyth a corde & a corke : & ye shall not fayll of hym. And yf ye lyst to haue a good sporte : thenne tye the

corde to a gose fote : & ye shall se god halyng
whether the gose or the pyke shall haue the better.

Now ye wote with what baytes & how ye shall
angle to euery manere fysshe. Now I woll tell
you how ye shall kepe and fede your quicke baytes
Ye shall fede and kepe them all in generall : but
euery manere by hymself wyth suche thyng, in
and on whiche they brede. And as longe as they
ben quicke & newe they ben fyne. But whan
they ben in a slough or elles deed thenne ben they
nought. Oute of thyse ben excepted thre brodes:
That is to wyte of hornettys : humbylbees. &
waspys. whom ye shall bake in breede & after
dyppe theyr heedes in blode & lete them drye.
Also excepte maggotes : whyche whan thei ben
bredde grete wyth theyr naturell fedynge : ye
shall fede theym ferthermore wyth shepes talow
& wyth a cake made of floure & hony. thenne
woll they be more grete. And whan ye haue
clensyd theym wyth sonde in a bagge of blanket
kepte hote vnder your gowne or other warm
thyng two houres or thre. theñ ben they beste
& redy to angle wyth. And of the frosshe kytte
þe legge by the knee. of the grasshop the leggyes
& wynges by the body. ¶ Thyse ben baytes
made to laste all the yere. Fyrste been floure &

lene flesshe of the hepis of a cony or of a catte :
virgyn wexe & shepys talowe : and braye theym
in a morter : And thenne tempre it at the fyre
wyth a lytyll puryfied hony : & soo make it vp
in lytyll ballys & bayte therwyth your hokys
after theyr quantyte. & this is a good bayte for
all manere fresshe fysshe.

¶ A nother. take the sewet of a shepe & chese
in lyke quantyte : & braye them togider longe
in a mortere : And take thenne floure & tempre
it therwyth. and after that alaye it wyth hony
& make ballys therof. and that is for the barbyll
in especyall.

¶ A nother for darse. & roche & bleke. take whete
& sethe it well & thenne put it in blood all a
daye & a nyghte. and it is a good bayte.

¶ For baytes for grete fyssh kepe specyally this
rule. Whan ye haue take a grete fysshe : vndo
the mawe. & what ye finde therin make that your
bayte : for it is beste.

¶ Thyse ben the. xij. flyes wyth whyche ye shall
angle to þe tought & grayllyng, and dubbe lyke
as ye shall now here me tell.

¶ Marche.

The donne flye the body of the donne woll &
the wyngis of the pertryche. A nother doone

flye. the body of blacke wull : the wynges of the blackyst drake : and the lay vnder the wynges & vnder the tayle.

¶ Apryll.

¶ The stone flye. the body of blacke wull : & yelow vnder the wynges. & vnder the tayle & the wynges of the drake. In the begynnynge of May a good flye. the body of roddyd wull and lappid abowte wyth blacke sylke : the wynges of the drake & of the redde capons hakyll. ¶ May.

¶ The yelow flye. the body of yelow wull : the wynges of the redde cocke hakyll & of the drake lyttyd yelow. The blacke louver. the body of blacke wull & lappyd abowte wyth the herle of þe pecok tayle : & the wynges of þe redde capon with a blewe heed.

¶ Iune. ¶ The donne cutte : the body of blacke wull & a yelow lyste after eyther syde : the wynges of the bosarde bounde on with barkyd hempe. The maure flye. the body of doske wull the wynges of the blackest mayle of the wylde drake. The tandy flye at saynt Wylyams daye. the body of tandy wull & the wynges contrary eyther ayenst other of the whitest mayle of þe wylde drake.

¶ Iuyll.

¶ The waspe flye. the body of blacke wull & lappid abowte with yelow threde : the wings of

the bosarde. The shell flye at saynt Thomas daye. the body of grene wull & lappyd abowte wyth the herle of the pecoks taylor : wynges of the bosarde.

¶ August. ¶ The drake flye. the body of blacke wull & lappyd abowte wyth blacke sylke: wynges of the mayle of the blacke drake wyth a blacke heed.

¶ Thyse fygyres are put here in ensample of your hokes.

¶ Here folowyth the order made to all those whiche shall haue the vnderstandynge of this forsayde treatyse & vse it for theyr pleasures.

Ye that can angle & take fysshe to your plesures as this forsayd treatyse techyth & shewyth you : I charge & requyre you in the name of alle noble men that ye fysshe not in noo poore mannes seuerall water : as his ponde : stewe : or other necessary thynges to kepe fysshe in wythout his lycence & good wyll. ¶ Nor that ye vse not to breke noo mannys gynnys lyenge in theyr weares & in other places due vnto theym. Ne to take the fysshe awaye that is taken in theym. For after a fysshe is taken in a mannys gynne yf the gynne be layed in the comyn waters : or elles in suche waters as he hireth, it is his owne propre

goodes. And yf ye take it awaye ye robbe hym :
 whyche is a ryght shainfull dede to ony noble
 man to do *þat* that theuys & brybours done :
 whyche are punysshed for theyr euyl dedes by
 the necke & otherwyse whan they maye be
 aspyed & taken. And also yf ye doo in lyke
 manere as this treatise shewyth you : ye shal
 haue no nede to take of other meñys : whiles
 ye shal haue ynough of yowr owne takyng yf ye
 lyste to labour therfore. whyche shall be to you
 a very pleasure to se the fayr bryght shynyng
 scalyd fysshes dysceyued by your crafty meanes
 and drawen vpon londe. ¶ Also that ye breke noo
 mannys heggys in goynge abowte your dysportes :
 ne opyn noo mannes gates but that ye shytte
 theym agayn. ¶ Also ye shall not vse this for-
 sayd crafty dysporte for no couetysenes to then-
 creasyng & sparyng of your money oonly, but
 pryncypally for your solace & to cause the helthe
 of your body. and specyally of your soule. For
 whanne ye purpoos to goo on your disportes in
 fysshynge ye woll not desyre gretly many persones
 wyth you. whiche myghte lette you of your game.
 And thenne ye maye serue god deuowtly in
 sayenge affectuously youre custumable prayer.
 And thus doynge ye shall eschewe & voyde many

vices. as ydylnes whyche is pryncypall cause to enduce man to many other vyces. as it is ryght well knowen. ¶ Also ye shall not be to rauenous in takyng of your sayd game as to moche at one tyme : whiche ye maye lyghtly doo yf ye doo in euery poynt as this present treatyse shewyth you in euery poynt. whyche sholde lyghtly be occasyon to dystroye your owne dysportes & other mennys also. As whan ye haue a sufficyent mese ye sholde coueyte nomore as at that tyme. ¶ Also ye shall besye yourselfe to nourysshe the game in all that ye maye : & to dystroye all suche thynges as ben deuourers of it. ¶ And all those that done after this rule shall haue the blessyng of god & saynt Peter, whyche he theym graunte that wyth his precyous blood vs boughte.

¶ And for by cause that this present treatyse sholde not come to the hondys of eche ydle persone whyche wolde desire it yf it were enpryntyd allone by itself & put in a lytyll plaunflet therfore I haue compyled it in a greter volume of dyuerse bokys concernynge to gentyll & noble men to the entent that the forsayd ydle persones whyche sholde haue but lytyll mesure in the sayd dysporte of fysshynge sholde not by this meane vtterly dystroye it.

GLOSSARY.

Words which are confined to the Denison text have an asterisk attached to the paginal reference.

AFFECTUOUSLY, *adv.* earnestly, 36

A-FRAY, *v.* to frighten, 17

ALAYE, *v.* to soften, 13

ALSO, *conj.* as, 11

ANGRE, *sb.* vexation, 4 (A common sense in M.E.; quite a distinct sense from mod. *anger*, though the word is the same. W.W.S.)

ANGYLL TWYTCH, see Twytch.

ANUELD, *sb.* anvil, 13

ARME-GRETE, *adj.* of the thickness of a man's arm, 7.

Cf. Chaucer, C. T. 1996; *tonne-greet*.

ARMONY, *sb.* harmony, 5

ASSAYED, *v. pt. t.* tried, 14

A-WAILETH, *v. pr. t.* avails, 21

AYENST, *prep.* against.

BARKYD, *p.p.* barked, stained with bark, 34

BATHE, *v.* grovel in the dust. (Said of birds that bask in the hot sand or dusty ground. When the fowler wants his hawk to fly, she goes and basks or grovels. See Chaucer, C. T. 15273. W.W.S.)

BERDE, *sb.* beard, the barb of a hook, 13

BETH, 7, *bethe* 7*, *v.* to heat. *Beke* is used in one instance in the Denison text, and is the same as Scot. *beik*, to warm (distinct from *bake*). (Cf. *beath* in Halliwell, and in Tusser. W.W.S.)

GLOSSARY.

- BEYN, *sb.* a bean, 16*
- BOBBE, *sb.* grub, larva of fly or beetle, 23. See *bob* (4) in Halliwell.
- BOSARDE, *sb.* a buzzard, 34
- BOWE, *sb.* a circuit, 3. "Taketh a bowe," a falconer's term for the random flight of a hawk.
- BRAYE, *v.* to beat, pound.
- BREEME, 27, breme, 15*, *sb.* a bream.
- BREMET, 15, bremettis, 27, *sb.* young bream.
- BRENDED, *adj.* brindled, streaked, 27. Cf. *brandling*, "the angler's dew-worm"; Halliwell.
- BRENNE, *v.* to burn, 7, 24
- BRENNYNG, *adj.* burning, 20
- BREYLED, *adj.* ringed, 24. (From O. F. *braiel*, a girdle, cincture holding up the *braies* (*bracca*, E. breeks). See Burguy's Glossaire. W.W.S.)
- BROCHE, *sb.* a spit, hence, a piercer, 7
- BRYBOURS, *sb. pl.* robbers, 36
- BRYD, 7*, bryde, 5*, *sb.* a bird. *Byrde* in 1496 text.
- BRYN, *v.* to burn, 7*
- BUB 23*, see Bobbe.
- CANKER, *sb.* a caterpillar and probably also a grub or maggot, 23
- CHEUYN, *sb.* the chub or chevin, 26. Cheven chobe (Denison text, p. 15), and Cheuen chubbe (1496 text) appear to be applied to young fish which may be caught with a line of six hairs, while the "grete cheven" requires one of nine hairs. From F. *chef*.
- CHEYS, *v.* to choose, 1*
- CLYSTES, 12. Prob. an error for *clystes*, clifts; see *clyfte* in line 11 above.
- COCKESHOTECORDE, *sb.* cord of the kind used for making a *cockshut*, or bird net.
- CODWORME, *sb.* cade or caddis worm, (larva of *Phryganidæ*), 23. Also called case-worm, straw-worm, caddew, cod-bait, &c. Particular kinds are known as the piper, cock-spur and ruff-coat.

GLOSSARY.

- COMBOROUS, *adj.* troublesome, 22
 COMYN, *adj.* common, 35
 COPEROSE, 9*; Coporose, 9, *sb.* copperas.
 COSTE, *sb.* side, quarter, 21*
 COTES, *sb. pl.* coots, 5
 COUERT, 19, couerte 19*, *sb.* a covered place, shelter.
 COYL, *v.* to cool, 9*. The 1496 text has *cole* and *kele*.
 CRAY, *sb.* a disease of hawks, 3. See the Book of
 St. Alban's, fol. a 4.
 CREKET, *sb.* the nymph of stone-flies (*Perlida*), also
 known as the water-cricket, the water-louse and
 the creeper, 26
 CROPPE, *sb.* thin end of a shoot, or top of a rod, 8
 CUMBURS, *adj.* troublesome, 22*
 CUSTUMABLE, *adj.* customary, 36
 CUTTE, *sb.* the name of a fly. The *Donne-Cutte* is
 one of the *Phryganidae*, 34
 DARE, 15*, darse, 15. *sb.* the dace. The 1496 text
 has *dace* in place of *dare*. (*Darse* is the better
 spelling; from O.F. *dars*, a dart. W.W.S.)
 DAYNTEUOUS, *adj.* dainty, 28
 DEDISSHE, *adj.* dead, still (water), 11
 DEFYABUL, 21*, dyffable, 21, *adj.* digestible. *Defier*,
 to digest.
 DEPARTE, *v.* to divide, 8
 DEYNTET, deyntous, *adj.* dainty, 22. *Deyty*, a mis-
 print of *deynty*, occurs on p. 25, (1496 text).
 DISCRYUED, *v. pt. t.* described, 2
 DISPLESOUS, *sb.* displeasure, 3*. (Perhaps a scribal
 error for *displesour*.)
 DISPORT, *see* Dysport.
 DOCKE-CANKER, *sb.* Probably the larva of a beetle.
 DONNE, 34, doone, 33, *adj.* dun.
 DORRE, *sb.* the cockchafer, 26. Still used in Norfolk.
 DORWORME, *sb.* the larva of the cockchafer, 23*
 DUBBE, *sb.* an artificial fly, 16; *dubbe*, verb, to dress
 or prepare an artificial fly, 23; or a line, 8. F.
 adoubet.

GLOSSARY.

- DYCHE, *sb.* ditch.
 DYFFYABLE, *see* Defyabul.
 DYGHT, *pp.* prepared, dressed, stained, 10. A.S. *dihtan*, to array.
 DYSCRYUE, dyscryve, *v.* to describe, 2
 DYSPORT, *sb. and v.* sport.
 ENARMYD, armed, fully armed : an intensive form, 15, 25
 ERMONY, *sb.* harmony, 5*
 EVERYCHE, *adj.* every one, each, 12
 EYROURS, *sb.* a brood of swans, 5*. Halliwell has *eyrar* with this meaning.
 FALLE, *pp.* fallen, i.e. befallen ; *late falle*=lately be- ; fallen, 20
 FETE, *adj.* neat, 8, 13
 FETELY, *adv.* neatly.
 FLETCHER, *sb.* arrow-maker, 24. F. *flèche*, arrow.
 FLOUR, *v.* to flourish, 6*
 FLOURYNGE, 1, flowryng, 1*, *adj.* flourishing.
 FOR, *prep.* against, to prevent, 14, 15
 FRAYE, *v.* to frighten, 17
 FRETE, 8*, frette, 8, 14, *v.* to bind (with cord, or silk, or metal band).
 FRETTE, *sb.* the binding or band, 8. Cotgrave has : "Frete, a verrill, the iron band or hoop that keeps a wooden toole from riving."
 FRETYNGE, *sb.* fretting ; *for fretynge*, to prevent fretting or rubbing, 14
 FRONSE, 3 ; frounce, 3*, *sb.* a disease of hawks. See Book of St. Alban's, fol. a 4
 FROSSHE, 31 ; frosshys, 36, *sb.* frog, frogs.
 FULWY, *adj.* foulish, miry, 2*. "All myry" is the phrase in the 1496 text.
 GENEPEP, *sb.* juniper, 8*
 GOGEN, 15 ; gogyn, 15*, *sb.* the gudgeon.
 GRASSHOP, 32 ; greshop, 26, *sb.* the grasshopper.
 GYNSTON, *sb.* a grindstone. (Error for *grynston*.)

GLOSSARY.

- HAKYLL, *sb.* hackle, 34. The feathers on the neck of a fowl, which have the appearance of being *hackled* or teased out.
- HALYNGE, *sb.* pulling, hauling, 32
- HARNAYS, 6; harnes, 6*; hernes, 17*. *sb.* equipment, gear, tackle.
- HEELE, *sb.* health, 5. A.S. *h  l*, whole; *h  elo*, health.
- HEGGE HOGGE, 2; heyghoge, 2*, *sb.* the hedgehog.
- HEPIS, *sb. pl.* hips, 33
- HERLE, *sb.* harl, a filament, 35. Usually applied by anglers to the filaments of the tail feathers of a peacock or ostrich used for dressing artificial flies.
- HERLESOKE, *sb.* a caterpillar (species uncertain) spinning a web and feeding on the oak.
- HERT, 1*; hertes, 2*; hertys, 2, *sb.* heart, heart's.
- HOLE, *adj.* whole, 5
- HONDYS, *sb. pl.* hands, 37
- HOSE, *sb.* a loop? (Cf. *hawse*, from Icel. *h  ls*, neck, also sheet of a sail, end of a rope. W.W.S.)
- HOUSE-COMBE, *sb.* Probably the combe of a vespiary.
- HOYT, *adj.* hot, 16*, 20*. (The *oy* stands for the usual M.E. *oo*, A.S. *d*. Cf. A.S. *h  t*, M.E. *hoot*, hot. W.W.S.)
- HOWVYNG, *pres. p.* hovering, 19*
- IENYPRE, *sb.* juniper, 8
- INNEBA, *sb.* the river lamprey, (*Petromyzon fluviatilis*).
- KELE, *v.* to cool, 7. A.S. *c  lan*.
- KYTTE, *v.* to cut, 7, 8
- LAPPID, *pp.* wrapped, 34
- LATEN, 8*; laton, 8, *sb.* a mixed metal resembling brass (Skeat).
- LEECH, *sb.* leech, physician, 1
- LET, *v.* to hinder, 16*
- LOUPER, *sb.* leaper, 34
- LYNKET LYNKH=linked or jointed together lengthways, 8*

GLOSSARY.

- LYNKYS**, *sb. pl.* links, 12
LYSTE, *sb.* a stripe, 34
LYTTYD, *pp.* dyed. (From Icel. *lita*, to dye. W.W.S.)
MAGRE, *sb.* ill-will, 4. F. *mal gré*.
MAGYF, 4*. Probably a scribal error for *magre* which is used in 1496 text.
MANNYS, *sb.* man's, 1; *mennys*, men's, 1*
MATHEWES, *sb. pl.* grubs or maggots, 29. A.S. *mathu*, a maggot.
MAURE, *sb.* a mulberry-coloured fly, 34. Lat. *morus*. (Cf. F. *meure*, a mulberry; Cotgrave. W.W.S.) Walton, who has adopted this list of flies, calls it the "Moorish fly"—a step into the dark. The "Gentleman angler," 1736 repeats the list with Walton's variations. *Ephemera Danica* is probably the *maure fly* of the text.
MAYLE, *sb.* mail, 35. Speckled feathers. (The Lat. *macula* became *maille* in O. Fr. W.W.S.)
MEANE, 6, *see* Meyn.
MENER, meneys, menew, menow, menowe, *sb.* the minnow.
MESE, *sb.* mess, ration, 37
MESURABLE, *adj.* moderate, 1
MESURABLY, *adv.* moderately, 1*
MEYN, 6*; *menys*, 1*, *sb.* way, method. F. *moyen*, O.F. *meien*.
MIUYNGE, *adj.* close, stifling, 20*. The 1496 text has *swoly*. (Cf. E. *miff*, displeasure; and the curious Low G. *muffen*, to smell musty, in the Bremen Wörterbuch. W.W.S.)
MOCHENES, *sb.* muchness, i.e. size; *of the mochenes*, for its size.
MOROW, 19*; *morowe*, 19, *sb.* morning. A.S. *morgen*.
MORYSSHE, *adj.* belonging to a moor, peaty, 11
MYLE WAYE. "Boyll halfe a myle waye"—for ten minutes. A mile-way is 20 minutes, at 3 miles an hour. (G. *stund* (hour)=3 miles to this day; common in Switzerland. W.W.S.)

GLOSSARY.

- NALLES, *sb. pl.* awls, 14. (We often find a *nall* for an *all*, i.e. an awl. W.W.S.)
- NEMYLL, 8*; nymbyll, 8, *adj.* nimble.
- NESSE, *sb.* nose, 23. The *nether nesse* (*nether lyp*, Denison text) is the lower jaw of a fish.
- NOWYR, a *nowyr*, *sb.* an hour, 9*
- NOYOUS, 3*; noyouse, 3, *adj.* troublesome.
- OLDE, 10; oldys, 10; ooldys, 9, *sb.* weld, dyer's weed.
See *Welde*.
- ORIENTE, 20*; Oryent, 20, *sb.* East.
- OS, *conj.* as, 16*. (Not very common except in certain MSS. W.W.S.)
- OSE, see Tanner's ose.
- OSMONDE, 6, *sb.* the best Swedish iron. (See a remarkable paper on this word by Mr. Peacock, in the proceedings of the Soc. of Antiquaries, 2 S. viii. 253. W.W.S.)
- OUTRAGES, *adj.* outrageous, 2*
- OVER, 8; ovir, 8*, *adj.* upper.
- PENNE, *sb.* a quill, 16
- PENNYD, *adj.* (Probably with the fins of full size. W.W.S.)
- PENSIFULNES, *sb.* pensiveness, 2*
- PESE, *sb.* a pea, 16
- PEYSE, *sb.* a weight, 9*. F. *poids*, O.F. *peis*.
- PLAUNFLET, *sb.* a pamphlet, 37
- PLOKE, *sb.* a pluck, pull, 16*
- PLUMBE, plumbes, plumbis, *sb.* lead, leads, 16. *Plumbes* (p. 18*) is the equivalent of *plunges*, used in 1496 text.
- PLUMBID, 16, plomyd, 16*, *adj.* leaded.
- PLUNKET, *sb.* a kind of blue colour, obtained from woad, 10
- POLE, 11; poyl, 18*, *sb.* a pool.
- PRYDE, *sb.* the mud lamprey, (*Ammocaetes branchialis*).
The 1496 text has *Inneba* or *seven-eyes* (the river

GLOSSARY.

lamprey), but the distinction between the two fish had probably not then been recognised, and these three names were no doubt applied indifferently to both.

PYNNSONS, *sb.* pincers, 14

QUARELL, *sb.* a square, 13. *Quarell nedlys* were square-headed needles. F. *carri*, square.

QUASY, *adj.* queasy, fastidious, 24, 30

QUENCHE, *v.* to cool, to extinguish the heat, 14

REFET, *adj.* well-fed, plump, 29. See *refaict* in Cotgrave.

REWARD, 3*; *rewarde*, 3, *sb.* a term in falconry, signifying to regard, look, attend to the fowler. *Rewarde*, at p. 19 is a scribal error for *rewar*, a river.

REY, *sb.* a disease of hawks, 3*. *Rye* (in 1496 text) is the usual form. (The form is *ry* in the Book of St. Alban's, fol. a 4. W.W.S.)

ROCHE, *sb.* the roach. The "greyt roche" is the full grown fish; the "wexen" or "waxyng roche" the young growing fish.

RODDYD, *adj.* redded, red, 34

ROFFE, 15*; *ruf*, 29, *sb.* the ruff, (*Acerina vulgaris*).

ROYT, *sb.* root, 23*. See *hoyt*.

RYE, see *Rey*. *Rye* in 1496 text (p. 11) is probably a misprint of *trye*.

SCRYE, *sb.* cry, 5

SCRUYE, *v.* to write, describe. Short for *descryue*.

SEMY-CLAM, *sb.* half-clamp; a sort of vice, 13

SET, *conj.* sed (Latin), 5*. A common form.

SEUERALL, *adj.* peculiar, private, 35

SEVEN-EYES, *sb.* the river lamprey, (*Petromyzon fluviatilis*), 23

SEYR, *adj.* sore, 2*

SHELL-FLY, 35. Perhaps a *sheld-fly*, i.e. spotted, variegated fly. See *sheld* in Halliwell. The shell-fly, Granam or Greentail is one of the *Phryganeidae*, (*Lemnephilus striatus*).

GLOSSARY.

- SITH, *adv.* since, 1*
- SITHEN, *adv.* afterwards, 7*
- SKOME, *sb.* scum, 9*
- SLOUGH, *sb.* the casting of its skin by a caterpillar, 32
- SMYTE, *v.* strike, 18. (A curious use. W.W.S.)
- SOKUL, 22. See *water-sokul*.
- SOUKITH, *v. pr. t.* sucks. A characteristic expression for the act of feeding in many fish.
- STANGE, *sb.* a pool; usually *stank*. F. *étang*, O.F. *estang*.
- STONE-FLY, *Perla bicaudata*.
- SOUCE, 3*; sowse, 3, *sb.* sudden fall, downfall, death. (See Halliwell, who gives the proverb "dead as a fowl at souce," i.e. dead as a bird soured down upon. A term in hawking. W.W.S.)
- SOUERAYN, 22; souerent, 22*, *adj.* sovereign, chief.
- SURBAT, 2*; surbatted, 2, *adj.* foot-sore.
- SWOLY, *adj.* overpowering, sultry, 20. *Swelt*, to faint with heat.
- SYTH, *conj.* since, 1
- TAN, *adv.* then, 7*. Put for *than*.
- TANDY, *adj.* tan-coloured, 34. Called by Walton the "tawny-fly." Probably the Dung-flies, (*Scatophagites*).
- TANNER'S OSE, lit. tanner's ooze or liquor; spelt *ouze* in Halliwell, 11. A.S. *wós*, M.E. *wose*.
- TAPRE WEXE, 7; tapur wyys waxing, 8*, tapering, lit. taper-shape, or taper-wise. *Tapur of wax* in the Denison text, (7*), seems an erroneous gloss.
- THILKE, *adj.* thick, 20*. The same as *thycke*, which is used in the 1496 text. (Some scribes write *lk* for *kk*, to the confusion of editors. Thus *thilke* = *thikke*. W.W.S.)
- THINHE, a scribal error for *thinge*, 17*
- THOUER, the over or upper, 8
- TWYFCH, *sb.* an earth-worm, 31. See *angledog* in Halliwell.
- UNFETTE, *v.* to unbind, 7

GLOSSARY.

- VERTGREES, *sb.* verdigris, 9
 VEÏER, *sb.* weather; often applied to *bad* weather or storm.
 VIRELL, 8*; vvrell, 8, *v.* to attach an iron band or ferule. See *Frette*.
 VISE, 8*; vyce, 8, *sb.* a vice.
 VMBRE, *sb.* a grayling.
 WATER-SOKUL, a water-dock, lit. a water-suckle. (*Rumex hydrolapathum*).
 WATH, *pron.* what, 6*
 WAXEN, *sb.* greenweed, (*Genista tinctoria*), 9*
 WAXYNG, *pr. p.* growing, 15
 WEDER, 3; wedyr, 6; wedur, 6*; wetur, 20*, *sb.* weather. A.S. *weder*, weather, often a storm.
 WEERES, *sb. pl.* weirs, 25
 WEETE-SHODE, 3; wetschode, 3*, wet-shod, with boots wet through. "Weete shode vnto his taylle" is an expression not yet passed out of use.
 WELBEDE, *sb.* a woodlouse, sometimes also called a milleped. *Welbode* in Halliwell.
 WELDE, *sb.* weld, dyer's weed, (*Reseda luteola*).
 WENYT, 2*; wenyth, 2, *v. pr. t.* supposes. A.S. *wenan*.
 WERLY-WHERLY, *adj.* like a whirlpool, full of eddies.
 WEXEN, *pr. p.* growing, 15*
 WEYTH, *adj.* wet, 4*
 WOODE, *sb.* woad, (*Isatis tinctoria*), 10
 WOODEFATTE, *sb.* woad-vat.
 WORDLY, *adj.* worldly, 6*
 WORTWORMES, *sb.* lit. worms on vegetables, 27
 WYXEN, 9; wyxin, 10, *sb.* greenweed. *Genista tinctoria*. See *Waxen*.
 WYGHT, *sb.* white, 8*
 YE, *sb.* eye, 7*
 YLYKE, *adj.* like, 12
 ZELO, *zelow, sb.* yellow, 9*
 ZELY, *adj.* blessed, happy. A.S. *sælig*, lucky. An error for *sely*.

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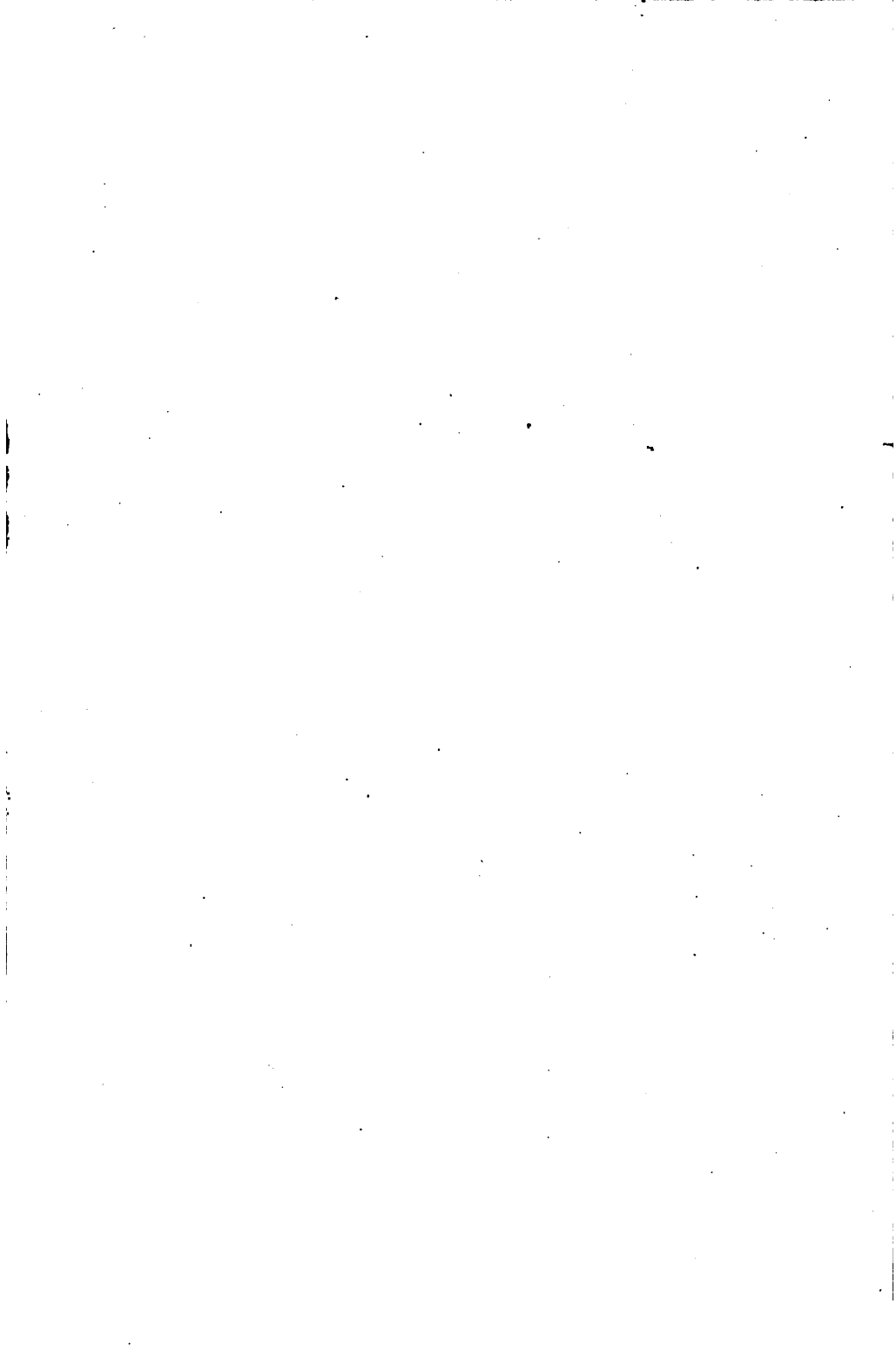
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